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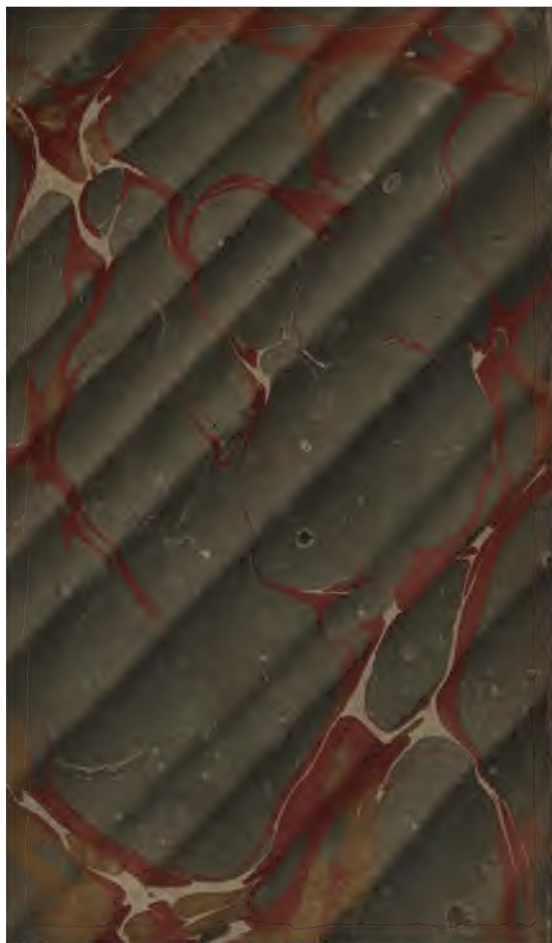
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ΣΟΦΟΚΛΕΟΥΣ
ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

THE

ŒDIPUS TYRANNUS

OF

S O P H O C L E S

WITH SHORT ENGLISH NOTES
FOR THE USE OF SCHOOLS.

OXFORD,

JOHN HENRY PARKER;


AND 377, STRAND, LONDON.

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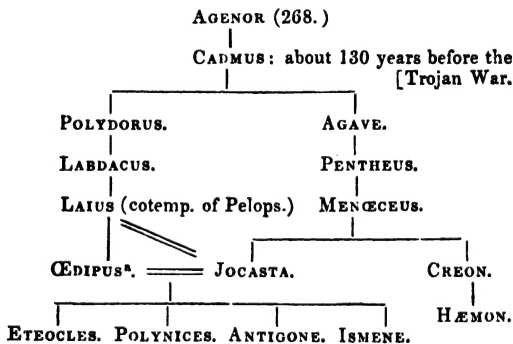


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INTRODUCTION AND ARGUMENT.

SUBJECT of the Play. Œdipus discovers that he had murdered his father, and married his mother; and blinds himself.

Œdipus was of the royal family at Thebes, the Labdacidæ, descended from Cadmus, the founder of Thebes; hence ἄστυ or δῶμα Καδμεῖον (29, 35); Καδμου τροφή, or λαός, (1. 144, Ant. 1155). The descent was as follows:—



^a Hom. Od. λ. 270, &c., makes Œdipus discover the marriage with his mother immediately, so that Jocasta was not mother of his family.

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Laius being childless consulted the oracle of Apollo which warned him that if he had a son, he should die at that son's hands (711—714, 1175). On the birth of the son therefore he desired Jocasta to destroy the babe; but not having the heart to do this, gave it to a shepherd (1029) to make away with (1174); who took it to Mount Cithæron with its feet^b pierced through and tied together (1034, 1349); and there falling in with a shepherd Polybus, king of Corinth, in pity gave the child to him to take away to his own land (1178). The child was adopted by the king Polybus and Merope (775) who were childless (1024), and brought up as their son (1021—1034). One day at a feast a drunkard taunted him with not being their genuine son (779); and as they did not satisfy him when he questioned them on the subject, he (787) secretly went to Delphi to consult Apollo. The oracle meanwhile answered that he was destined to kill his father and marry his mother: and to avoid, as he thought, all chance of doing so, he would not return to Corinth. Travelling alone through Phocis (733) he met in a narrow road (1399) Laius in his chariot (who was also going to Delphi, to ask, Eur. Ph. 36, whether his son was really dead.) A quarrel having arisen, Œdipus, not knowing who he was, killed Laius and his κῆρυξ or τροχολάτης, and attendants (752, 753, 813), except one slave who escaped (118, 756). He then travelled on into Bœotia, and came to Thebes (736); where Creon, the queen's brother, himself a descendant of Cadmus, succeeded to the throne of Laius. Thebes was then in great distress from the Sphinx; a winged animal which

^b Hence his name, *Οἰδίπους*, i. e. *the swoln-footed*; from οἰδέω *swell*.

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(508, 1199) half lion, who posted herself on a rock at Thebes, and proposed to every Theban who passed by, 'What animal is it that is both quadruped, biped, triped, &c.?' Whoever was unable to solve it was slain by her. In this distress Creon promised the throne to the queen's hand to any one who should solve it. He solved the riddle, and married his mother Jocasta, whom he shared the kingdom (578). Some time afterwards Thebes was wasted by a pestilence. At the plot of the play begins. The scene is the front of the royal palace.

1. A body of Thebans of all ages come as supplicants before the royal palace to beg the king to endeavour to save them; he answers that he had already sent Creon to consult the oracle at Delphi (1—85). Just then Creon returns from his mission, and says that the pestilence is the result of the murder of Laius, and that Apollo requires it to be avenged. Œdipus, surprised at the murder of his father having been neglected by the Thebans, undertakes a search for the murderer (87—146). The Chorus, with prayer to the gods for aid, describe their sufferings (151—215).

2. Œdipus denounces with curses any one who speaks about the murder refuses to declare it (216—245). Meantime by Creon's advice (288, 555) the old prophet Teiresias has been sent for; who, on his refusal, hesitating to declare the truth, is reviled by Creon, until, stung by the reproaches, he declares him to be the murderer (353, 362). Œdipus enraged accuses Teiresias of having plotted against him; and Teiresias having

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added some mysterious hints about the further guilt of Œdipus, retires, led by his attendant; and Œdipus goes within the palace (380—462). Chorus refuses to believe these suspicions (463—511).

Scene 3. Creon enters to protest against the accusations of Œdipus, who, however, threatens him with death (623). The quarrel calls Jocasta forth (634); and by her and the Chorus' intervention Creon is allowed to depart (677).

In the following Scene (4th) Jocasta tries to convince Œdipus that no confidence is to be placed in divination; and gives as a proof the oracle that Laius was to die by his son's hand, whereas in fact the son was exposed to death, and Laius was murdered by robbers (707—725). Her account of this murder however awakens Œdipus' suspicions (726), as it answers so closely to the quarrel he had on his way from Delphi to Thebes; and hearing that one slave had escaped, he entreats that he may be sent for, and he tells his wife so much of his own life as he knew, viz. of his residence at Corinth down to his flight from thence and his quarrel on the road; and shews that the only disagreement in Jocasta's account was that Laius was killed by robbers, whereas Œdipus was alone on the above occasion (842). This, however, leads Jocasta to speak scornfully of all oracles (857) The slave is sent for (862).

The Chorus deprecates Jocasta's impiety.

Scene 5. There enters a Messenger from Corinth, who announces the death of Polybus; this confirms Jocasta's disbelief in oracles; and Œdipus believes himself clear from half of the danger threatened him by Apollo, viz. that *he should murder his father*. But as he expresses his fear

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lest the other half should still come true (976—988), viz. his incest with his mother, the Messenger (who happens to be the very man who took him as a child to Corinth) tells him that he was not son of Polybus and Merope, and relates what he himself knew of his exposure on Mount Cithæron (1016—1046). It then appears also that the slave who exposed him was the same man who escaped at the murder of Laius; so Œdipus is the more anxious to see him; but Jocasta, who knew what she had done with her child, has already caught the truth that the child was alive in Œdipus her husband, and in despair rushes out (1071).

Chorus speculates on some divine origin of their king, who had been thus found on the mountain (1086—1109).

Scene 6. The slave arrives and reluctantly tells Œdipus the rest of the story of his exposure; thus convincing him that he was Laius' son, and that he had really fulfilled the dreaded oracle (1185). Exit Œdipus.

Scene 7. Chorus having bewailed the changes of fortune (1186—1222), a Messenger enters and tells that Jocasta had hanged herself; and that Œdipus, who had rushed frantic into the palace, seeing her, put out his eyes with her brooch (1237—1285).

Scene the last. Œdipus comes forth blinded. Creon, who now is left in charge of the State (1418), addresses him kindly, and sends him within the palace till the will of the gods should be known respecting him.

DRAMATIS PERSONÆ.

ΟΙΔΙΠΟΥΣ. (Œdipus, King of Thebes.)

ΙΕΡΕΥΣ. (A Priest; spokesman of the company of suppliants; 15; 32; 147.)

ΚΡΕΩΝ. (Creon, brother-in-law of Laius first, and then of Œdipus.)

ΧΟΡΟΣ. (Chorus of Theban elders; of the *Κάδμου λαός* sent for by Œdipus, 144; who enter, 151; and enquire what is the response of Phœbus: hence they are different from the company who attended *Ἰερεὺς*, which latter did not retire till after they had heard Creon tell Œdipus the response, 91, 95.)

ΤΕΙΡΕΣΙΑΣ. (Tiresias, a celebrated blind Theban soothsayer.)

ΙΟΚΑΣΤΗ. (Jocasta, the Queen.)

ΑΓΓΕΛΟΣ. (A Messenger sent from Corinth to announce the death of King Polybus.)

ΘΕΡΑΠΩΝ ΛΑΙΟΥ. (Shepherd, slave of Laius, who carried Œdipus as a child to Mount Cithæron.)

ΕΝΑΓΓΕΛΟΣ. (Messenger from within the palace who tells of Jocasta's death, &c.)

MUTÆ PERSONÆ.

ΙΕΡΗΣ, &c. (Priests, old men and youths; the company of suppliants, 15, &c.)

ΠΑΙΣ ΤΕΙΡΕΣΙΟΥ. (444.)

ΠΡΟΣΠΟΛΟΣ ΙΟΚΑΣΤΗΣ. (945.)

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΟΙΔΙΠΟΥΣ.

ΙΕΡΕΥΣ.

ΚΡΕΩΝ.

ΧΟΡΟΣ γερόντων *Θηβαίων.*

ΤΕΙΡΕΣΙΑΣ.

ΙΟΚΑΣΤΗ.

ΑΓΓΕΛΟΣ.

ΘΕΡΑΠΩΝ *Λαΐου.*

ΕΞΑΓΓΕΛΟΣ.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ ΥΠΟΘΕΣΙΣ.

Λιπὼν Κόρινθον Οἰδίπους, πατρὸς νόθος
πρὸς τῶν ἀπάντων λαιδορούμενος ξένος,
ἦλθεν πυθέσθαι Πυθικῶν θεσπισμάτων,
ζητῶν ἑαυτὸν καὶ γένους φυτοσπόρον.
εὐρῶν δὲ τλήμων ἐν στεναῖς ἀμαξιτοῖς
ἄκων ἔπεφνε Λαῖον γεννήτορα.
Σφειγγὸς δὲ δεινῆς θνήσιμον λύσας μέλος
ἤσχυνε μητρὸς ἀγνωσμένης λέχος.
λοιμὸς δὲ Θήβας εἶλε καὶ νόσος μακρά.
Κρέων δὲ πεμφθεὶς Δελφικὴν πρὸς ἐστίαν,
ὅπως πύθοιτο τοῦ κακοῦ πανστήριον.

ἤκουσε φωνῆς μαντικῆς θεοῦ πάρα,
 τὸν Λαίειον ἐκδικηθῆναι φόνον.
 ὅθεν μαθὼν ἑαυτὸν Οἰδίπους τάλας
 πόρπαισι δισσὰς ἐξανάλωσεν κόρας,
 αὐτὴ δὲ μήτηρ ἀγχόναϊς διώλετο.

ΔΙΑ ΤΙ ΤΥΡΑΝΝΟΣ ΕΠΙΓΕΓΡΑΠΤΑΙ.

Ὁ τύραννος οἰδίπους ἐπὶ διακρίσει θατέρου ἐπι-
 γέγραπται. χαριέντως δὲ τύραννον ἅπαντες αὐτὸν
 ἐπέγραφον, ὥς ἐξέχοντα πάσης τῆς Σοφοκλέους ποιή-
 σεως, καίπερ ἡττηθέντα ὑπὸ Φιλοκλέους, ὥς φησι Δι-
 καίαρχος. εἰσὶ δὲ καὶ οἱ πρότερον αὐτὸν, οὐ τύραν-
 νον, ἐπιγράφοντες, διὰ τοὺς χρόνους τῶν διδασκαλιῶν
 καὶ διὰ τὰ πράγματα· ἀλήτην γὰρ καὶ πηρὸν Οἰδίποδα
 τὸν ἐπὶ Κολωνῷ εἰς τὰς Ἀθήνας ἀφικνεῖσθαι. ἴδιον δέ
 τι πεπόνθασιν οἱ μεθ' Ὅμηρον ποιηταὶ, τοὺς πρὸ τῶν
 Τρωϊκῶν βασιλεῖς τυράννους προσαγορεύοντες, ὃψέ
 ποτε τοῦδε τοῦ ὀνόματος εἰς τοὺς Ἑλλήνας διαδυθέν-
 τος, κατὰ τοὺς Ἀρχιλόχου χρόνους, καθάπερ Ἰππίας
 ὁ σοφιστὴς φησιν. Ὅμηρος γοῦν τὸν πάντων παρα-
 νομώτατον Ἐχeton βασιλέα φησὶ, καὶ οὐ τύραννον·

Εἰς Ἐχeton βασιλῆα, βροτῶν δηλήμονα.

(Ὀδυσσ. σ. 84.) προσαγορευθῆναι δὲ φασι τὸν τύραννον
 ἀπὸ τῶν Τυρρηνῶν· χαλεποὺς γάρ τινες περὶ ληστείαν
 τούτους γενέσθαι. ὅτι δὲ νεώτερον τὸ τοῦ τυράννου
 ὄνομα δῆλον. οὔτε γὰρ Ὅμηρος οὔτε Ἡσίοδος οὔτε
 ἄλλος οὐδεὶς τῶν παλαιῶν τύραννον ἐν τοῖς ποιή-
 μασιν ὀνομάζει. ὁ δὲ Ἀριστοτέλης ἐν Κυμαίων πολι-

τεία τοὺς τυράννους φησὶ τὸ πρότερον αἰσυνμήτας
προσσυγορεύεσθαι. εὐφημότερον γὰρ ἑκείνο τοῦνομα.

ΑΛΛΩΣ.

Ὁ Τύραννος Οἰδίπους πρὸς ἀντιδιαστολὴν τοῦ ἐν
τῷ Κολωνῷ ἐπιγέγραπται. τὸ κεφάλαιον δὲ τοῦ δράμα-
τος γνώσις τῶν ἰδίων κακῶν Οἰδίποδος, πῆρωσίς τε
τῶν ὀφθαλμῶν, καὶ δι' ἀγχόνης θάνατος Ἰοκάστης.

ΧΡΗΣΜΟΣ ΔΟΘΕΙΣ ΛΑΙΩΙ.

Λαίῃε Λαβδακίδη, παίδων γένος ὄλβιον αἰτεῖς.
δώσω τοι φίλον υἱόν· ἀτὰρ πεπρωμένον ἐστὶ
σοῦ παιδὸς χεῖρεςσι λιπεῖν φάος. ὥς γὰρ ἔνευσε
Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς ἀραῖσι πιθήσας,
οὗ φίλον ἤρπασας υἱόν· ὁ δ' ἠϋξάτο σοι τάδε πάντα.

ΤΟ ΑΙΝΙΓΜΑ ΤΗΣ ΣΦΙΓΓΟΣ.

Ἔστι δίπουν ἐπὶ γῆς καὶ τετράπον, οὗ μία φωνή,
καὶ τρίπον· ἀλλάσσει δὲ φύην μόνον ὅσσ' ἐπὶ γαῖαν
έρπετὰ κινεῖται ἀνά τ' αἰθέρα καὶ κατὰ πόντον.
ἀλλ' ὅποταν πλείστοισιν ἐρειδόμενον ποσὶ βαίνει,
ἐνθα τάχος γυίοισιν ἀφαιρότατον πέλει αὐτοῦ.

ΛΥΣΙΣ ΤΟΥ ΑΙΝΙΓΜΑΤΟΣ.

Κλῦθι καὶ οὐκ ἐθέλουσα, κακόπτερε Μοῦσα θανόντων,
φωνῆς ἡμετέρης σὸν τέλος ἀμπλακίης.
ἄνθρωπον κατέλεξας, ὃς ἡνίκα γαῖαν ἐφέρει, πρῶτον
ἔφυ τετράπους νήπιος ἐκ λαγόνων·
γηραλέος δὲ πέλων τρίτατον πόδα βάκτρον ἐρείδει,
αὐχένα φορτίζων, γήραϊ καμπτόμενος.

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

- ΟΙ. ὦ τέκνα, Κάδμου τοῦ πάλαι νέα τροφή,
τίνας ποθ' ἔδρας τάσδε μοι θαάζετε
ἰκτηρίοις κλάδοισιν ἐξεστεμμένοι ;
πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει,
ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων·
ἀγὼ δικαίων μὴ παρ' ἀγγέλων, τέκνα,
ἄλλων ἀκούειν αὐτὸς ὦδ' ἐλήλυθα,
ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος.
ἀλλ', ὦ γεραιέ, φράξ', ἐπεὶ πρέπων ἔφυς
πρὸ τῶνδε φωνεῖν, τίνι τρόπῳ καθέστατε,
δείσαντες, ἢ στέρξαντες ; ὥς θέλοντος ἂν
ἐμοῦ προσαρκεῖν πᾶν· δυσάλγητος γὰρ ἂν
εἶην τοιάνδε μὴ οὐ κατοικτείρων ἔδραν.
- ΙΕ. ἀλλ', ὦ κρατύνων Οἰδίπους χώρας ἐμῆς,
ὁρᾷς μὲν ἡμᾶς ἡλίοι προσημέθα
βωμοῖσι τοῖς σοῖς· οἱ μὲν οὐδέπω μακρὰν
πτέσθαι σθένοντες, οἱ δὲ σὺν γήρᾳ βαρεῖς
ιερῆς, ἐγὼ μὲν Ζηνὸς, οἶδε τ' ἡθέων
λεκτοί· τὸ δ' ἄλλο φύλον ἐξεστεμμένον
ἀγγραῖσι θακεῖ, πρὸς τε Παλλάδος διπλοῖς
ναοῖς, ἐπ' Ἴσμηνοῦ τε μαντεία σποδῶ.
πόλις γὰρ, ὥσπερ καὐτὸς εἰσορᾷς, ἄγαν
ἤδη σαλεύει κἀνακουφίσαι κύρα

βυθῶν ἔτ' οὐκ οἶα τε φοινίου σάλου,
 φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονὸς, 25
 φθίνουσα δ' ἀγέλαις βουνόμοις, τόκοισί τε
 ἀγόνοις γυναικῶν· ἐν δ' ὁ πυρφόρος θεὸς
 σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν,
 ὑφ' οὗ κενοῦται δῶμα Καδμείον· μέλας δ'
 "Αἰδης στεναγμοῖς καὶ γόοις πλουτίζεται. 30
 θεοῖσι μὲν νυν οὐκ ἰσούμενόν σ' ἐγὼ
 οὐδ' οἶδε παῖδες ἐξόμεσθ' ἐφέστιοι,
 ἀνδρῶν δὲ πρῶτον ἔν τε συμφοραῖς βίου
 κρίνοντες ἔν τε δαιμόνων ξυναλλαγαῖς·
 ὅς γ' ἐξέλυσας ἄστυ Καδμείον μολῶν 35
 σκληρᾶς ἰοιδοῦ δυσμὸν ὃν παρείχομεν,
 καὶ ταῦθ' ὑφ' ἡμῶν οὐδὲν ἐξειδῶς πλέον
 οὐδ' ἐκδιδαχθεῖς· ἀλλὰ προσθήκη θεοῦ
 λέγει νομίζει θ' ἡμῖν ὀρθῶσαι βίον.
 νῦν τ', ὦ κράτιστον πᾶσιν Οἰδίπου κára, 40
 ἱκετεύομέν σε πάντες οἶδε πρόστροποι
 ἀλκὴν τιν' εὐρεῖν ἡμῖν, εἴτε του θεῶν
 φήμην ἀκούσας εἴτ' ἀπ' ἀνδρὸς οἰσθᾶ πον·
 ὥς τοῖσιν ἐμπεύροισι καὶ τὰς ξυμφορὰς
 ζώσας ὀρῶ μάλιστα τῶν βουλευμάτων. 45
 ἴθ', ὦ βροτῶν ἄριστ', ἀνόρθωσον πόλιν.
 ἴθ', εὐλαβήθηθ'· ὥς σέ νυν μὲν ἦδε γῇ
 σωτῆρα κλήζει τῆς πάρος προθυμίας·
 ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνῶμεθα
 στάντες τ' ἐς ὀρθὸν καὶ πεσόντες ὕστερον· 50
 ἀλλ' ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν.
 ὄρνιθι γάρ καὶ τὴν τότε αἰσίῳ τύχην
 παρέσχες ἡμῖν, καὶ τανῦν ἴσος γενοῦ.
 ὥς εἴπερ ἄρξεις τῇσδε γῆς, ὥσπερ κρατεῖς,

- ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν· 55
 ὥς οὐδέν ἐστιν οὔτε πύργος οὔτε ναῦς
 ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.
- ΟΙ. ὦ παῖδες οἰκτροί, γνωτὰ κοῦκ ἄγνωτά μοι 60
 προσήλθεθ' ἱμείροντες. εὖ γὰρ οἶδ' ὅτι
 νοσεῖτε πάντες, καὶ νοσοῦντες, ὥς ἐγὼ
 οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ.
 τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἓν ἔρχεται
 μόνον καθ' αὐτόν, κοῦδέν' ἄλλον· ἡ δ' ἐμὴ
 ψυχὴ πόλιν τε καὶ σ' ὁμοῦ στένει.
 ὥστ' οὐχ ὕπνω γ' εὐδοντά μ' ἐξεγείρετε, 65
 ἀλλ' ἴστε πολλὰ μὲν με δακρύσαντα δῆ,
 πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις.
 ἦν δ' εὖ σκοπῶν ἠῦρισκον ἴασιν μόνην,
 ταύτην ἔπραξα. παῖδα γὰρ Μενοικέως
 Κρέοντ', ἐμαυτοῦ γαμβρόν, ἐς τὰ Πυθικά 70
 ἔπεμψα Φοῖβον δώμαθ', ὥς πύθοιθ' ὃ τι
 δρῶν ἢ τί φωνῶν τήνδε ῥυσαίμην πόλιν.
 καὶ μ' ἡμαρ ἤδη ξυμμετρούμενον χρόνῳ
 λυπεῖ τί πράσσει. τοῦ γὰρ εἰκότος πέρα
 ἄπεστι πλείω τοῦ καθήκοντος χρόνου. 75
 ὅταν δ' ἴκηται, τηνικαῦτ' ἐγὼ κακὸς
 μὴ δρῶν ἂν εἶην πάνθ' ὅσ' ἂν δηλοῖ θεός.
- ΙΕ. ἀλλ' ἐς καλὸν σύ τ' εἶπας οἶδε τ' ἀρτίως
 Κρέοντα προστείχοντα σημαίνουσί μοι.
- ΟΙ. ὦναξ Ἀπολλόν, εἰ γὰρ ἐν τύχῃ γέ τῳ 80
 σωτήρι βαίῃ λαμπρὸς ὥσπερ ὄμματι.
- ΙΕ. ἀλλ' εἰκάσαι μὲν, ἡδύς· οὐ γὰρ ἂν κἄρα
 πολυστεφῆς ὧδ' εἶρπε παγκάρπου δάφνης.
- ΟΙ. τάχ' εἰσόμεσθα· ξύμμετρος γὰρ ὥς κλείειν· 85
 ἄναξ, ἐμόν κήδευμα, παῖ Μενοικέως,

- τίν' ἡμῖν ἦκεις τοῦ θεοῦ φήμην φέρων ;
 ΚΡ. ἐσθλήν. λέγω γὰρ καὶ τὰ δύσφορ', εἰ τύχοι
 κατ' ὀρθὸν ἐξελθόντα, πάντ' ἂν εὐτυχεῖν.
 ΟΙ. ἔστιν δὲ ποῖον τοῦπος ; οὔτε γὰρ θρασὺς
 οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ. 90
 ΚΡ. εἰ τῶνδε χρήξεις πλησιαζόντων κλύειν,
 ἔτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω.
 ΟΙ. ἐς πάντας αὔδα. τῶνδε γὰρ πλεόν φέρω
 τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.
 ΚΡ. λέγοιμ' ἂν οἷ' ἤκουσα τοῦ θεοῦ πάρα. 95
 ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἄναξ
 μίasma χώρας, ὥς τεθραμμένον χθονὶ
 ἐν τῇδ', ἐλαύνειν μὴδ' ἀνῆκεστον τρέφειν.
 ΟΙ. ποῖφ καθαρμῷ ; τίς ὁ τρόπος τῆς ξυμφορᾶς ;
 ΚΡ. ἀνδρηλατοῦντας, ἡ φόνφ φόνον πάλιν 100
 λύνοντας, ὥς τόδ' αἶμα χειμάζον πόλιν.
 ΟΙ. ποίου γὰρ ἀνδρὸς τήνδε μὲνύει τύχην ;
 ΚΡ. ἦν ἡμῖν, ὦναξ, Δαῖός ποθ' ἡγεμὼν
 γῆς τῆσδε, πρὶν σὲ τήνδ' ἀπευθύνειν πόλιν.
 ΟΙ. ἔξοιδ' ἀκούων οὐ γὰρ εἰσεῖδόν γε πῶ. 105
 ΚΡ. τούτου θανόντος νῦν ἐπιστέλλει σαφῶς
 τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινά.
 ΟΙ. οἱ δ' εἰσὶ ποῦ γῆς ; ποῦ τόδ' εὐρεθήσεται
 ἶχνος παλαιᾶς δυστεκμαρτον αἰτίας ;
 ΚΡ. ἐν τῇδ' ἔφασκε γῇ. τὸ δὲ ζητούμενον 110
 ἁλωτόν· ἐκφεύγει δὲ τὰ μελούμενον.
 ΟΙ. πότερα δ' ἐν οἴκοις, ἢ 'ν ἀγροῖς ὁ Δαῖος,
 ἡ γῆς ἐπ' ἄλλης τῷδε συμπίπτει φόνφ ;
 ΚΡ. θεωρὸς, ὥς ἔφασκεν, ἐκδημῶν, πάλιν
 πρὸς οἶκον οὐκ ἔθ' ἵκεθ', ὥς ἀπεστάλη. 115
 ΟΙ. οὐδ' ἄγγελός τις οὐδὲ συμπράκτωρ ὁδοῦ

- κατεῖδ', ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν ;
 ΚΡ. θνήσκουσι γάρ, πλὴν εἰς τις, ὃς φόβῳ φυγῶν
 ὧν εἶδε πλὴν ἐν οὐδέν εἶχ' εἰδὼς φράσαι.
 ΟΙ. τὸ ποῖον ; ἐν γὰρ πολλ' ἂν ἐξεύροι μαθεῖν, 120
 ἀρχὴν βραχείαν εἰ λάβοιμεν ἐλπίδος.
 ΚΡ. ληστὰς ἔφασκε συντυχόντας οὐ μᾶ
 ῥώμῃ κτανεῖν νιν, ἀλλὰ σὺν πλήθει χερῶν.
 ΟΙ. πῶς οὖν ὁ ληστής, εἴ τι μὴ ξὺν ἀργύρῳ
 ἐπράσσειτ' ἐνθένδ', ἐς τόδ' ἂν τόλμης ἔβη ; 125
 ΚΡ. δοκοῦντα ταῦτ' ἦν· Δαΐου δ' ὀλωλότος
 οὐδεὶς ἀρωγὸς ἐν κακοῖς ἐγίγνετο.
 ΟΙ. κακὸν δὲ ποῖον ἐμποδῶν τυραννίδος
 οὕτω πεσούσης εἴργε τοῦτ' ἐξειδέναι ;
 ΚΡ. ἡ ποικιλωδὸς Σφίγξ τὸ πρὸς ποσὶ σκοπεῖν 130
 μεθέντας ἡμᾶς τὰφανῇ προσήγετο.
 ΟΙ. ἀλλ' ἐξ ὑπαρχῆς αὐθις αὐτ' ἐγὼ φανῶ.
 ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σὺ
 πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφὴν·
 ὥστ' ἐνδίκως ὄψεσθε κάμῃ σύμμαχον, 135
 γῇ τῇδε τιμωροῦντα τῷ θεῷ θ' ἅμα.
 ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων,
 ἀλλ' αὐτὸς αὐτοῦ, τοῦτ' ἀποσκεδῶ μύσος.
 ὅστις γὰρ ἦν ἐκείνῳ ὁ κτανὼν τάχ' ἂν
 καμ' ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι. 140
 κείνῳ προσαρκῶν οὖν ἐμαντὸν ὠφελῶ.
 ἀλλ' ὥς τάχιστα, παῖδες, ὑμεῖς μὲν βάθρων
 ἵστασθε, τούσδ' ἄραντες ἱκτῆρας κλάδους·
 ἄλλος δὲ Κάδμου λαὸν ὧδ' ἀθροίζετω,
 ὥς πᾶν ἐμοῦ δράσοντος. ἡ γὰρ εὐτυχεῖς 145
 σὺν τῷ θεῷ φανούμεθ', ἡ πεπτωκότες.
 ΙΕ. ὦ παῖδες, ἰστώμεσθα· τῶνδε γὰρ χάριν

- καὶ δεῦρ' ἔβημεν ὦν ὃδ' ἐξαγγέλλεται.
 Φοῖβος δ' ὁ πέμψας τάσδε μαντείας ἅμα
 σωτήρ θ' ἵκοιτο καὶ νόσου πανοστήριος. 150
- ΧΟ. ὦ Διὸς ἀδυεπὲς φάτι, τίς ποτε τῆς πολυχρύσου
 Πυθῶνος ἀγλαὰς ἔβας [στρ. α'.
 Θήβας; ἐκτέταμαι φοβερὰν φρένα, δείματι πάλ-
 λων,
 ἰήιε Δάλιε Παιᾶν,
 ἀμφὶ σοὶ ἀζόμενος, τί μοι ἦ νέον, 155
 ἢ περιτελλομέναις ὥραις πάλιν ἐξανύσεις χρέος.
 εἰπέ μοι, ὦ χρυσέας τέκνον' Ἑλπίδος, ἄμβροτε Φάμα.
 πρῶτά σε κεκλόμενος, θύγατερ Διὸς, ἄμβροτ' Ἀ-
 θάνα, ἀντ. α'. 159
 γαιάοχόν τ' ἀδελφεὰν 160
 Ἄρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει,
 καὶ Φοῖβον ἑκαβόλον, ἰὼ
 τρισσοὶ ἀλεξίμοροι προφάνητέ μοι,
 εἴ ποτε καὶ προτέρας ἅτας ὑπερορнуμένας πῶλει 165
 ἡνύσατ' ἐκτοπίαν φλόγα πῆματος, ἔλθετε καὶ νῦν.
 ὦ πόποι, ἀνάρριθμα γὰρ φέρω στρ. β'. 167
 πῆματα νοσεῖ δέ μοι πρόπας στόλος, οὐδ' ἐνι
 φροντίδος ἔγχος 170
 ᾧ τις ἀλέγεται. οὔτε γὰρ ἔκγονα
 κλυτὰς χθονὸς αὔξεται οὔτε τόκοισιν
 ἰηίων καμάτων ἀνέχουσι γυναῖκες· 174
 ἄλλον δ' ἂν ἄλλῃ προσίδοις ἅπερ εὐπτερον ὄρνιν
 κρεῖσσον ἀμαιμακέτον πυρὸς ὄρμενον
 ἀκτὰν πρὸς ἐσπέρου θεοῦ·
 ὦν πόλις ἀνάρριθμος ὀλλυται· ἀντ. β'.
 νηλέα δὲ γένεθλα πρὸς πέδῳ θαναταφόρα κείται
 ἀνοίκτως· 180

ἐν δ' ἄλοχοι πολιαί τ' ἐπι ματέρες
 ἀκτὰν παρὰ βώμιον ἄλλοθεν ἄλλαι
 λυγρῶν πόνων ἱκτῆρες ἐπιστενάχουσιν. 185
 παιὰν δὲ λάμπει στονόεσσά τε γῆρυς ὄμανλος·
 ὦν ὕπερ, ὦ χρυσέα θύγατερ Διὸς,
 εὐῶπα πέμψον ἀλκάν· [στρ. γ.
 Ἄρεά τε τὸν μαλερὸν, ὃς νῦν ἄχαλκος ἀσπίδων
 φλέγει με περιβόητος ἀντιάζων, 191
 παλίσσυτον δρόμημα νωτίσαι πάτρας
 ἄπουρον, εἴτ' ἐς μέγαν θάλαμον Ἀμφιτρίτας 195
 εἴτ' ἐς τὸν ἀπόξενον ὄρμον
 Θρήκιον κλύδωνα·
 τέλει γὰρ εἴ τι νῦξ ἀφῆ,
 τοῦτ' ἐπ' ἡμαρ ἔρχεται·
 τὸν, ὦ τᾶν πυρφόρων 200
 ἀστραπαῶν κράτη νέμων,
 ὦ Ζεῦ πάτερ, ὑπὸ σῶ φθίσσον κεραυνῶ.
 Λύκει' ἀναξ, τά τε σὰ χρυσοστρόφων ἀπ' ἀγ-
 κυλᾶν ἀντ. γ. 203
 βέλεα θέλοιμ' ἀν ἀδάματ' ἐνδατεῖσθαι 205
 ἄρωγὰ προσταχθέντα, τὰς τε πυρφόρους
 Ἀρτέμιδος αἵγλας, ξὺν αἷς Λύκι' ὄρεα διάσσει·
 τὸν χρυσομίτραν τε κικλήσκω,
 τᾶσδ' ἐπώνυμον γᾶς, 210
 οἰνώπα Βάκχον εὖιον,
 Μαινάδων ὁμόστολον,
 πελασθῆναι φλέγοντ'
 ἀγλαῶπι * * *
 πεύκα π'ὶ τὸν ἀπότιμον ἐν θεοῖς θεόν. 215

- ΟΙ. αἰτεῖς· ἃ δ' αἰτεῖς, τᾶμ' ἐὰν θέλῃς ἔπη
κλύων δέχεσθαι τῇ νόσῳ θ' ὑπηρετεῖν,
ἀλκὴν λάβοις ἂν κἀνακούφισιν κακῶν·
ἀγὼ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ,
ξένος δὲ τοῦ πραχθέντος. οὐ γὰρ ἂν μακρὰν 220
ἵχνευον αὐτὸ, μὴ οὐκ ἔχων τι σύμβολον.
νῦν δ', ὕστερος γὰρ ἀστὸς εἰς ἀστοὺς τελεῶ,
ὑμῖν προφωνῶ πᾶσι Καδμείοις τάδε·
ὅστις ποθ' ὑμῶν Λαῖον τὸν Λαβδάκου
κάτοιδεν ἀνδρὸς ἐκ τίνος διώλετο, 225
τοῦτον κελεύω πάντα σημαίνειν ἐμοί·
κεῖ μὲν φοβεῖται, τοῦπικλημ' ὑπεξελὼν
αὐτὸς καθ' αὐτοῦ· πείσεται γὰρ ἄλλο μὲν
ἀστεργές οὐδέν, γῆς δ' ἄπεισιν ἀβλαβής.
εἰ δ' αὖ τις ἄλλον οἶδεν ἐξ ἄλλης χθονός, 230
τὸν αὐτόχειρα μὴ σιωπάτω· τὸ γὰρ
κέρδος τελεῶ ἢ γὰρ χὴ χάρις προσκίεσται.
εἰ δ' αὖ σιωπήσεσθε, καὶ τις ἢ φίλου
δείσας ἀπώσσει τοῦπος ἢ χαυτοῦ τόδε,
ἂκ τῶνδε δράσω, ταῦτα χρή κλύειν ἐμοῦ. 235
τὸν ἀνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστὶ, γῆς
τῆσδ', ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω,
μήτ' ἐσδέχεσθαι μήτε προσφωνεῖν τινά,
μήτ' ἐν θεῶν εὐχαῖσι μήτε θύμασιν
κοινὸν ποιεῖσθαι, μήτε χέρνιβας νέμειν· 240
ὦθεῖν δ' ἀπ' οἴκων πάντας, ὥς μιάσματος
τοῦδ' ἡμῖν ὄντος, ὥς τὸ Πυθικὸν θεοῦ
μαντεῖον ἐξέφηγεν ἀρτίως ἐμοί.
ἐγὼ μὲν οὖν τοιόσδε τῷ τε δαίμονι
τῷ τ' ἀνδρὶ τῷ θανόντι σύμμαχος πέλω. 245
κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις

εἰς ὧν λέληθεν εἶτε πλειόνων μέτα,
 κακὸν κακῶς νιν ἄμορον ἐκτρίψαι βίον.
 ἐπεύχομαι δ' οἴκοισιν εἰ ξυνέστιος
 ἐν τοῖς ἐμοῖς γένοιτ' ἐμοῦ συνειδότης, 250
 παθεῖν ἄπερ τοῖσδ' ἀρτίως ἡρασάμην.
 ὑμῖν δὲ ταῦτα πάντ' ἐπισκῆπτω τελεῖν,
 ὑπέρ τ' ἐμαντοῦ, τοῦ θεοῦ τε, τῆσδ' ἐγὼ
 γῆς ὧδ' ἀκάρπως καθέως ἐφθαρμένης.
 οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, 255
 ἀκάθαρτον ὑμῶς εἰκὸς ἦν οὕτως εἶναι,
 ἀνδρός γ' ἀρίστου βασιλέως ὀλωλότος,
 ἀλλ' ἐξερευνᾶν· νῦν δ' ἐπεὶ κυρῶ τ' ἐγὼ
 ἔχων μὲν ἀρχὰς, ἃς ἐκεῖνος εἶχε πρῖν,
 ἔχων δὲ λέκτρα καὶ γυναῖχ' ὁμόσπορον, 260
 κοινῶν τε παίδων κοῖν' ἂν, εἰ κείνῳ γένος
 μὴ ὀυστύχησεν, ἣν ἂν ἐκπεφυκότα·
 νῦν δ' ἐς τὸ κείνου κρᾶτ' ἐνήλαθ' ἡ τύχη·
 ἀνθ' ὧν ἐγὼ τὰδ', ὥσπερ εἰ τοῦμοῦ πατρὸς,
 ὑπερμαχοῦμαι κατὰ πάντ' ἀφίξομαι, 265
 ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν,
 τῷ Λαβδακείῳ παιδὶ Πολυδώρου τε καὶ
 τοῦ πρόσθε Κάδμου τοῦ πάλαι τ' Ἀγήνορος·
 καὶ ταῦτα τοῖς μὴ δρῶσιν εὐχομαι θεοὺς
 μήτ' ἄροτον αὐτοῖς γῆς ἀνιέναι τινὰ 270
 μήτ' οὖν γυναικῶν παῖδας, ἀλλὰ τῷ πότμῳ
 τῷ νῦν φθереῖσθαι κατὰ τοῦδ' ἐχθίονι·
 ὑμῖν δὲ τοῖς ἄλλοισι Καδμείοις, ὅσοις
 τὰδ' ἔστ' ἀρέσκονθ', ἣ τε σύμμαχος Δίκη
 χοῖ πάντες εὖ ξυνείεν εἰσαεῖ θεοί. 275

10. ὥσπερ μ' ἀραῖον ἔλαβες, ὧδ', ἀναξ, ἐρῶ.
 οὐτ' ἔκτανον γὰρ οὔτε τὸν κτανόντ' ἔχω

δείξαι. τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν
Φοῖβου τόδ' εἰπεῖν, ὅστις εἴργασταί ποτε.

ΟΙ. δίκαι' ἔλεξας. ἀλλ' ἀναγκάσαι θεοὺς 280

ἂν μὴ θέλωσιν οὐδ' ἂν εἰς δύναιτ' ἀνὴρ.

ΧΟ. τὰ δεύτερ' ἐκ τῶνδ' ἂν λέγοιμ' ἅμοι δοκεῖ.

ΟΙ. εἰ καὶ τρίτ' ἐστὶ, μὴ παρῆς τὸ μὴ οὐ φράσαι.

ΧΟ. ἄνακτ' ἄνακτι ταῦθ' ὀρώντ' ἐπίσταμαι
μάλιστα Φοῖβφ Τειρεσίαν, παρ' οὗ τις ἂν 285

ΟΙ. ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.
ἔπεμψα γὰρ Κρέοντος εἰπόντος διπλοῦς
πομπούς· πάλαι δὲ μὴ παρῶν θαυμάζεται.

ΧΟ. καὶ μὴν τὰ γ' ἄλλα κωφὰ καὶ παλαί' ἔπη. 290

ΟΙ. τὰ ποῖα ταῦτα; πάντα γὰρ σκοπῶ λόγον.

ΧΟ. θανεῖν ἐλέχθη πρὸς τινων ὁδοιπόρων.

ΟΙ. ἤκουσα καγὼ· τὸν δ' ἰδόντ' οὐδεὶς ὄρᾳ.

ΧΟ. ἀλλ' εἴ τι μὲν δὴ δείματος τρέφει μέρος,
τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς. 295

ΟΙ. ᾧ μὴ 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.

ΧΟ. ἀλλ' οὐξελέγξων αὐτὸν ἔστιν· οἶδε γὰρ
τὸν θεῖον ἤδη μάντιν ᾧδ' ἄγουσιν, ᾧ
τᾷληθές ἐμπέφυκεν ἀνθρώπων μόνφ.

ΟΙ. ᾧ πάντα νωμῶν Τειρεσία, διδακτά τε 300

ἄρρητά τ' οὐράνιά τε καὶ χθονοστιβῇ,
πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὁμῶς

οἷα νόσφ' σύνεστιν· ἥς σε προστάτην
σωτήρᾳ τ', ὦναξ, μούνον ἐξευρίσκομεν.

Φοῖβος γὰρ, εἴ τι μὴ κλύεις τῶν ἀγγέλων, 305

πέμψασιν ἡμῖν ἀντέπεμψεν, ἔκλυσιν
μόνην ἂν ἐλθεῖν τοῦδε τοῦ νοσήματος,
εἰ τοὺς κτανόντας Λαῖον μαθόντες εὖ

- κτείναιμεν, ἡ γῆς φυγάδας ἐκπεμψαίμεθα.
 σὺ δ' οὖν φθονήσας μήτ' ἀπ' οἰωνῶν φάτιν 310
 μήτ' εἴ τιν' ἄλλην μαντικῆς ἔχεις ὁδὸν,
 ῥῦσαι σεαυτὸν καὶ πόλιν, ῥῦσαι δ' ἐμέ,
 ῥῦσαι δὲ πᾶν μίασμα τοῦ τεθνηκότος.
 ἐν σοὶ γάρ ἐσμεν· ἄνδρα δ' ὠφελεῖν ἀφ' ὧν
 ἔχοι τε καὶ δύναιτο κάλλιστος πόνων. 315
- ΤΕ. φεῦ φεῦ, φρονεῖν ὡς δεινὸν ἔνθα μὴ τέλη
 λύει φρονούντι. ταῦτα γὰρ καλῶς ἐγὼ
 εἰδὼς διώλεσ'. οὐ γὰρ ἂν δεῦρ' ἰκόμην.
- ΟΙ. τί δ' ἔστιν; ὡς ἄθυμος εἰσεληλύθας.
- ΤΕ. ἄφες μ' ἐς οἴκουσ' ῥᾶστα γὰρ τὸ σὸν τε σὺ 320
 καὶ γὰρ διοίσω τοῦμόν, ἣν ἐμοὶ πίθη.
- ΟΙ. οὐτ' ἔννομ' εἶπας οὔτε προσφιλὲς πόλει
 τῇδ', ἣ σ' ἔθρεψε, τήνδ' ἀποστερῶν φάτιν.
- ΤΕ. ὁρῶ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημ' ἰὸν
 πρὸς καιρόν· ὡς οὖν μηδ' ἐγὼ ταυτὸν πάθω. 325
- ΧΟ. μὴ πρὸς θεῶν φρονῶν γ' ὑποστραφῆς, ἐπεὶ
 πάντες σε προσκυνοῦμεν οἷδ' ἰκτῆριοι.
- ΤΕ. πάντες γὰρ οὐ φρονεῖτ'. ἐγὼ δ' οὐ μὴ ποτε
 τᾶμ', ὡς ἂν εἶπω μὴ τὰ σ', ἐκφῆνω κακά.
- ΟΙ. τί φῆς; ξυνειδὼς οὐ φράσεις, ἀλλ' ἔννοεῖς 330
 ἡμᾶς προδοῦναι καὶ καταφθεῖραι πόλιν;
- ΤΕ. ἐγὼ οὐτ' ἐμαυτὸν οὔτε σ' ἀλγυνῶ. τί ταῦτ'
 ἄλλως ἐλέγχεις; οὐ γὰρ ἂν πύθοιό μου.
- ΟΙ. οὐκ, ὦ κακῶν κάκιστε, καὶ γὰρ ἂν πέτρου
 φύσιν σύ γ' ὀργάνειας, ἐξερεῖς ποτέ, 335
 ἀλλ' ὧδ' ἄτεγκτος κατελεύτητος φανεῖ;
- ΤΕ. ὀργὴν ἐμέμψω τὴν ἐμήν· τὴν σὴν δ' ὁμοῦ
 ναίουσαν οὐ κατείδες, ἀλλ' ἐμέ ψέγεις.
- ΟΙ. τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζουτ' ἔπη

- κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν; 340
- ΤΕ. ἤξει γὰρ αὐτὰ, κὰν ἐγὼ σιγῇ στέγω.
- ΟΙ. οὐκοῦν ἃ γ' ἤξει καὶ σέ χρη' λέγειν ἐμοί.
- ΤΕ. οὐκ ἂν πέρα φράσαιμι. πρὸς τὰδ', εἰ θέλεις,
θυμοῦ δι' ὀργῆς ἦτις ἀγριωτάτη.
- ΟΙ. καὶ μὴν παρήσω γ' οὐδέν, ὥς ὀργῆς ἔχω, 345
ἄπερ ξυνήμ'. ἴσθι γὰρ δοκῶν ἐμοὶ
καὶ ξυμφυτεῦσαι τοῦργον, εἰργάσθαι θ' ὅσον
μὴ χερσὶ καίνων· εἰ δ' ἐτύγχανες βλέπων,
καὶ τοῦργον ἂν σοῦ τοῦτ' ἔφην εἶναι μόνου.
- ΤΕ. ἄληθες; ἐννέπω σέ τῳ κηρύγματι 350
ᾧπερ προεῖπας ἐμμένειν, κἀφ' ἡμέρας
τῆς νῦν προσαυδᾶν μήτε τοῦσδε μήτ' ἐμέ,
ὥς ὄντι γῆς τῆσδ' ἀνοσίφ' μιάστορι.
- ΟΙ. οὕτως ἀναιδῶς ἐξεκίνησας τόδε
τὸ ῥῆμα; καὶ που τοῦτο φεύξεσθαι δοκεῖς; 355
- ΤΕ. πέφευγα· τάληθές γάρ ἰσχύον τρέφω.
- ΟΙ. πρὸς τοῦ διδαχθεῖς; οὐ γὰρ ἔκ γε τῆς τέχνης.
- ΤΕ. πρὸς σοῦ. σὺ γάρ μ' ἄκοντα προὔτρέψω λέγειν.
- ΟΙ. ποῖον λόγον; λέγ' αὖθις, ὥς μᾶλλον μάθω.
- ΤΕ. οὐχὶ ξυνήκας πρόσθεν; ἢ ἔκπειρά λέγειν; 360
- ΟΙ. οὐχ ὥστε γ' εἰπεῖν γνωστόν· ἀλλ' αὖθις φράσον.
- ΤΕ. φονέα σε φημὶ τάνδρὸς οὐ ζητεῖς κυρεῖν.
- ΟΙ. ἀλλ' οὐ τι χαίρων δῖς γε πημονὰς ἐρεῖς.
- ΤΕ. εἶπω τι δῆτα κἄλλ', ἢ ὀργίξῃ πλέον; 365
- ΟΙ. ὅσον γε χρήσεις· ὥς μάτην εἰρήσεται.
- ΤΕ. λεληθέναι σε φημὶ σὺν τοῖς φιλάτοις
αἰσχισθ' ὁμιλοῦντ', οὐδ' ὄρᾱν ἔν' εἰ κακοῦ.
- ΟΙ. ἦ καὶ γεγηθὼς ταῦτ' αἰεὶ λέξιν δοκεῖς;
- ΤΕ. εἵπερ τί γ' ἐστὶ τῆς ἀληθείας σθένος.
- ΟΙ. ἀλλ' ἔστι, πλὴν σοί. σοὶ δὲ τοῦτ' οὐκ ἔστ', ἐπεὶ 370

τυφλὸς τά τ' ὦτα τὸν τε νοῦν τά τ' ὄμματ' εἶ.

- ΤΕ. σὺ δ' ἄθλιός γε ταῦτ' ὀνειδίζων, ἃ σοὶ
οὐδεὶς ὃς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα.
- ΟΙ. μᾶς τρέφει πρὸς νυκτὸς, ὥστε μήτ' ἐμέ
μήτ' ἄλλον, ὅστις φῶς ὄρῃ, βλάψαι ποτ' ἄν. 375
- ΤΕ. οὐ γάρ σέ μοῖρα πρὸς γ' ἐμοῦ πεσεῖν, ἐπεὶ
ἱκανὸς Ἀπόλλων, ᾧ τὰδ' ἐκπράξαι μέλει.
- ΟΙ. Κρέοντος, ἣ σοῦ ταῦτα τᾶξευρήματα ;
- ΤΕ. Κρέων δέ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί.
- ΟΙ. ὦ πλοῦτε καὶ τυραννὶ καὶ τέχνῃ τέχνης 380
ὑπερφέρουσα τῷ πολυζήλῳ βίῳ,
ὅσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται,
εἰ τῆσδ' ἐγ' ἀρχῆς οὐνεχ', ἣν ἐμοὶ πόλις
δωρητὸν, οὐκ αἰτητὸν, εἰσεχειρίσεν,
ταύτης Κρέων ὁ πιστὸς, οὐξ ἀρχῆς φίλος, 385
λάβρα μ' ὑπελθὼν ἐκβαλεῖν ἰμεῖρεται,
ὑφεῖς μάγον τοιόνδε μηχανορράφον,
δολὸν ἀγύρτην, ὅστις ἐν τοῖς κέρδεσιν
μόνον δέδορκε, τὴν τέχνην δ' ἔφυ τυφλός.
ἐπεὶ, φέρ' εἰπέ, ποῦ σὺ μάντις εἰ σαφής ; 390
πῶς οὐχ, ὅθ' ἡ ῥαψφδὸς ἐνθάδ' ἦν κύων,
ἡῦδας τι τοῖσδ' ἀστοῖσιν ἐκλυτήριον ;
καίτοι τό γ' αἰνιγμ' οὐχὶ τοῦπιόντος ἦν
ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει·
ἦν οὐτ' ἀπ' οἰωνῶν σὺ προῦφάνης ἔχων 395
οὐτ' ἐκ θεῶν τοῦ γνωτὸν· ἀλλ' ἐγὼ μολῶν,
ὁ μῆδ' ἐν εἰδῶς Οἰδίπους, ἔπαυσά νιν,
γνώμη κυρήσας οὐδ' ἀπ' οἰωνῶν μαθὼν·
ὃν δὴ σὺ πειρᾶς ἐκβαλεῖν, δοκῶν θρόνους
παραστατήσῃν τοῖς Κρεοντείοις πέλας. 400
κλαίων δοκεῖς μοι καὶ σὺ χῶ συνθεῖς τάδε

ἀγλατήσιν· εἰ δὲ μὴ ὀόκεις γέρων
εἶναι, παθὼν ἔγνωσ' ἂν οἶά περ φρονεῖς.

ΧΟ. ἡμῖν μὲν εἰκάζουσι καὶ τὰ τοῦδ' ἔπη
ὄργῃ λελέχθαι καὶ τὰ σ', Οἰδίπου, δοκεῖ. 405
δεῖ δ' οὐ τοιούτων, ἀλλ' ὅπως τὰ τοῦ θεοῦ
μαντεῖ' ἄριστα λύσομεν, τόδε σκοπεῖν.

ΤΕ. εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν
ἴσ' ἀντιλέξαι· τοῦδε γὰρ κἀγὼ κρατῶ.
οὐ γάρ τι σοὶ ζῶ δοῦλος, ἀλλὰ Λοξία· 410
ὥστ' οὐ Κρέοντος προστάτου γεγράψομαι.
λέγω δ', ἐπειδὴ καὶ τυφλὸν μ' ὠνείδισας·
σύ καὶ δέδορκας, κοῦ βλέπεις ἴν' εἴ κακοῦ,
οὐδ' ἔνθα ναίεις, οὐδ' ὅτων οἰκεῖς μέτα.
ἄρ' οἶσθ' ἀφ' ὧν εἶ; καὶ λεληθας ἐχθρὸς ὧν 415
τοῖς σοῖσιν αὐτοῦ νέρθε κἀπὶ γῆς ἄνω,
καὶ σ' ἀμφιπλήξ' μητρός τε καὶ τοῦ σοῦ πατρὸς
ἐλᾷ ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρά,
βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον.
βοῆς δὲ τῆς σῆς ποῖος οὐκ ἔσται λιμὴν, 420
ποῖος Κιθαιρῶν οὐχὶ σύμφωνος τάχα,
ὅταν καταίσθῃ τὸν ὑμέναιον, ὃν δόμοις
ἀνορμον εἰσέπλευσας, εὐπλοίας τυχών;
ἄλλων δὲ πληθὸς οὐκ ἐπαισθάνει κακῶν,
ἃ σ' ἐξισώσει σοὶ τε καὶ τοῖς σοῖς τέκνοις. 425
πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμόν στόμα
προπηλάκιζε. σοῦ γὰρ οὐκ ἔστιν βροτῶν
κάκιον ὅστις ἐκτριβήσεται ποτε.

ΟΙ. ἦ ταῦτα δῆτ' ἀνεκτὰ πρὸς τούτου κλύειν;
οὐκ εἰς ὄλεθρον; οὐχὶ θάσσον; οὐ πάλιν 430
ἄψορρος οἴκων τῶνδ' ἀποστραφεῖς ἄπει;

ΤΕ. οὐδ' ἰκόμην ἔγωγ' ἂν, εἰ σὺ μὴ ἰκάλεις.

- ΟΙ. οὐ γάρ τι σ' ἤδη μῶρα φωνήσонт', ἐπεὶ
σχολῇ σ' ἂν οἴκους τοὺς ἐμοὺς ἐστείλαμην.
- ΤΕ. ἡμεῖς τοιοῖδ' ἔφυμεν, ὥς μὲν σοὶ δοκεῖ, 435
μῶροι, γονεῦσι δ', οἳ σ' ἔφυσαν, ἔμφρονες.
- ΟΙ. ποίοισι; μείνον. τίς δέ μ' ἐκφύει βροτῶν;
- ΤΕ. ἦδ' ἡμέρα φύσει σε καὶ διαφθερεῖ.
- ΟΙ. ὥς πάντ' ἄγαν αἰνικτὰ κάσαφῇ λέγεις.
- ΤΕ. οὐκ οὖν σὺ ταῦτ' ἄριστος εὐρίσκειν ἔφυσ; 440
- ΟΙ. τοιαῦτ' ὀνειδίζ', οἷς ἔμ' εὐρήσεις μέγαν.
- ΤΕ. αὐτὴ γε μέντοι σ' ἡ τύχη διώλεσεν.
- ΟΙ. ἀλλ' εἰ πόλιν τήνδ' ἐξέσωσ', οὐ μοι μέλει.
- ΤΕ. ἄπειμι τοίνυν· καὶ σὺ, παῖ, κόμιζέ με.
- ΟΙ. κομιζέτω δῆθ'· ὥς παρὼν σὺ γ' ἐμποδῶν 445
ὀχλεῖς, συθείς τ' ἂν οὐκ ἂν ἀλγύναις πλέον.
- ΤΕ. εἰπὼν ἄπειμ' ὦν οὐνεκ' ἦλθον, οὐ τὸ σὸν
δείσας πρόσωπον. οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς.
λέγω δέ σοι· τὸν ἄνδρα τοῦτον, ὃν πάλα
ζητεῖς ἀπειλῶν, κάνακρῦσσων φόνον 450
τὸν Λαίειον, οὗτός ἐστιν ἐνθάδε,
ξένος λόγῳ μέτοικος, εἴτα δ' ἐγγενὴς
φανήσεται Θηβαῖος· οὐδ' ἡσθήσεται
τῇ ξυμφορᾷ. τυφλὸς γὰρ ἐκ δεδορκότος
καὶ πτωχὸς ἀντὶ πλουσίου ξένην ἐπι 455
σκήπτρῳ προδεικνύς γαῖαν ἐμπορεύσεται.
φανήσεται δὲ παισὶ τοῖς αὐτοῦ ξυνὼν
ἀδελφὸς αὐτὸς καὶ πατήρ, καὶ ἡς ἔφν
γυναικὸς υἱὸς καὶ πόσις, καὶ τοῦ πατρὸς
ὁμόσπορος τε καὶ φονεὺς. καὶ ταῦτ' ἰὼν 460
εἴσω λογίζον· κἂν λάβῃς ἐψευσμένον,
φάσκειν ἔμ' ἦδη μαντικῇ μηδὲν φρονεῖν.
- ΧΟ. τίς ὄντιν' ἅ θεσπιέπεια Δελφὶς εἶπε πέτρα στρ.-ά.

ἄρρητ' ἄρρητων τελέσαντα φοινίαισι χερσίν; 465
 ὦρα νιν ἀελλάδων
 ἵππων σθεναρώτερον
 φυγᾷ πόδα νωμᾶν.
 ἔνοπλος γὰρ ἐπ' αὐτὸν ἐπενθρώσκει
 πυρὶ καὶ στεροπαῖς ὁ Διὸς γενέτας· 470
 δειναὶ δ' αἶμ' ἔπονται
 Κῆρες ἀναπλάκῃτοι.
 ἔλαμψε γὰρ τοῦ νιφόεντος ἀρτίως φανείσα ἀντ. α'.
 φάμα Παρνασοῦ τὸν ἄδηλον ἄνδρα πάντ' ἰχνεύειν.
 φοιτᾷ γὰρ ὑπ' ἀγρίαν 476
 ὕλαν ἀνά τ' ἄντρα καὶ
 πέτρας ἅτε ταῦρος,
 μέλεος μελέφ ποδὶ χηρεύων,
 τὰ μεσόμφαλα γᾶς ἀπονοσφίζων 480
 μαντεῖα· τὰ δ' αἰεὶ
 ζῶντα περιποτᾶται.
 δεινὰ μὲν οὖν, δεινὰ ταρασσεῖ σοφὸς οἶωνο-
 θέτας, στρ. β'. 483
 οὔτε δοκοῦντ' οὔτ' ἀποφάσκονθ'· ὃ τι λέξω δ'
 ἀπορῶ· 485
 πέτομαι δ' ἐλπίσιν οὔτ' ἐνθάδ' ὄρων οὔτ' ὀπίσω.
 τί γὰρ ἢ Λαβδακίδαις
 ἢ τῷ Πολύβου νεῖκος ἔκειτ' οὔτε πάροιθέν ποτ'
 ἔγωγ' οὔτε τανῦν πω 490
 ἔμαθον πρὸς ὅτου δὴ βασάνῳ
 ἐπὶ τὰν ἐπίδαμον φάτιν εἴμ' Οἰδιπόδα Λαβδακίδαις
 ἐπίκουρος ἀδῆλων θανάτων. 496
 ἀλλ' ὁ μὲν οὖν Ζεὺς δ' τ' Ἀπόλλων ξυνετοὶ καὶ τὰ
 βροτῶν ἀντ. β'. 498
 εἰδότες· ἀνδρῶν δ' ὅτι μάντις πλεόν ἢ γὰρ φέρεται,

κρίσις οὐκ ἔστιν ἀληθής· σοφία δ' ἂν σοφίαν 501
 παραμείψειεν ἀνὴρ.

ἀλλ' οὔποτ' ἔγωγ' ἂν, πρὶν ἴδοιμ' ὀρθὸν ἔπος,
 μεμφομένων ἂν καταφαίην. 505

φανερὰ πτερόεσσ' ἦλθε κόρα
 ποτέ, καὶ σοφὸς ὦφθη, βασάνφ θ' ἡδύπολις· τῷ
 ἀπ' ἐμᾶς 510

φρενὸς οὔποτ' ὀφλήσει κακίαν.

ΚΡ. ἄνδρες πολῖται, δεῖν' ἔπη πεπυσμένος
 κατηγορεῖν μου τὸν τύραννον Οἰδίπου
 πάρειμ' ἀτλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς 515
 ταῖς νῦν νομίζει πρὸς γ' ἐμοῦ πεπονθέναι
 λόγοισιν εἴτ' ἔργοισιν ἐς βλάβην φέρον,
 οὔτοι βίου μοι τοῦ μακραίωνος πόθος,
 φέροντι τήνδε βάξιν. οὐ γὰρ εἰς ἀπλοῦν
 ἢ ζημία μοι τοῦ λόγου τούτου φέρει, 520
 ἀλλ' ἐς μέγιστον, εἰ κακὸς μὲν ἐν πόλει,
 κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλήσομαι.

ΧΟ. ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦνειδος τάχ' ἂν
 ὀργῇ βιασθὲν μᾶλλον ἢ γνώμῃ φρενῶν.

ΚΡ. τοῦ πρὸς δ' ἐφάνθη ταῖς ἐμαῖς γνώμαις ὅτι 525
 πεισθεῖς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι ;

ΧΟ. ἡνδᾶτο μὲν τὰδ' οἶδα δ' οὐ γνώμῃ τίνι.

ΚΡ. ἐξ ὁμμάτων δ' ὀρθῶν τε καὶ ὀρθῆς φρενὸς
 κατηγορεῖτο τοῦπίκλημα τοῦτό μου ;

ΧΟ. οὐκ οἶδ'. ἃ γὰρ δρώσ' οἱ κρατοῦντες οὐχ ὀρώ. 530
 αὐτὸς δ' οὔδ' ἤδη δωμάτων ἔξω περᾷ.

ΟΙ. οὗτος σὺ, πῶς δεῦρ' ἦλθες ; ἢ τοσόνδ' ἔχεις
 τύλμης πρόσωπον ὥστε τὰς ἐμὰς στέγας
 ἴκου, φονεὺς ὦν τοῦδε τάνδρὸς ἐμφανῶς
 ληστής τ' ἐναργῆς τῆς ἐμῆς τυραννίδος ; 535

- φέρ' εἰπὲ πρὸς θεῶν, δειλίαν ἢ μωρίαν
 ἰδὼν τιν' ἔν μοι ταῦτ' ἐβουλεύσω ποιεῖν ;
 ἢ τοῦργον ὥς οὐ γνωριοίμ' σου τόδε
 δόλφ προσέρπον κοῦκ ἀλεξοίμην μαθὼν ;
 ἄρ' οὐχὶ μῶρόν ἐστι τοῦγχείρημά σου, 540
 ἄνευ τε πλήθους καὶ φίλων τυραννίδα
 θηρᾶν, ὃ πλήθει χρήμασιν θ' ἀλίσκεται ;
 ΚΡ. οἷσθ' ὥς ποιήσον ; ἀντὶ τῶν εἰρημένων
 ἴσ' ἀντάκουσον, κᾶτα κρίν' αὐτὸς μαθὼν.
 ΟΙ. λέγειν σὺ δεινός· μανθάνειν δ' ἐγὼ κακὸς 545
 σοῦ. δυσμενῇ γὰρ καὶ βαρύν σ' ἡὔρηκ' ἐμοί.
 ΚΡ. τοῦτ' αὐτὸ νῦν μου πρῶτ' ἄκουσον ὥς ἐρῶ.
 ΟΙ. τοῦτ' αὐτὸ μή μοι φράζ', ὅπως οὐκ εἰ κακός.
 ΚΡ. εἴ τοι νομίζεις κτήμα τὴν αὐθαδίαν
 εἶναι τι τοῦ νοῦ χωρὶς, οὐκ ὀρθῶς φρονεῖς. 550
 ΟΙ. εἴ τοι νομίζεις ἄνδρα συγγενῇ κακῶς
 δρῶν οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.
 ΚΡ. ξύμφημί σοι ταῦτ' ἔνδικ' εἰρῆσθαι· τὸ δὲ
 πάθῃμ' ὅποιον φῆς παθεῖν δίδασκέ με.
 ΟΙ. ἔπειθες, ἢ οὐκ ἔπειθες, ὥς χρεῖη μ' ἐπὶ 555
 τὸν σεμνόμαντιν ἄνδρα πέμψασθαί τινα ;
 ΚΡ. καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλευμάτι.
 ΟΙ. πόσον τιν' ἤδη δῆθ' ὁ Λαῖος χρόνον
 ΚΡ. δέδρακε ποῖον ἔργον ; οὐ γὰρ ἐννοῶ.
 ΟΙ. ἄφαντος ἔρρει θανάσιμῳ χειρώματι ; 560
 ΚΡ. μακροὶ παλαιοὶ τ' ἂν μετρηθεῖεν χρόνοι.
 ΟΙ. τότε οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ ;
 ΚΡ. σοφός γ' ὁμοίως καὶ ἴσου τιμώμενος.
 ΟΙ. ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότε ἐν χρόνῳ ;
 ΚΡ. οὐκ οὐν ἐμοῦ γ' ἐστῶτος οὐδαμοῦ πέλλας. 565
 ΟΙ. ἀλλ' οὐκ ἔρευναν τοῦ θανόντος ἔσχετε ;

- ΚΡ. παρέσχομεν, πῶς δ' οὐχί; κοῦκ ἠκούσαμεν.
 ΟΙ. πῶς οὖν τόθ' οὗτος ὁ σοφὸς οὐκ ἤυδα τάδε;
 ΚΡ. οὐκ οἶδ'. ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ.
 ΟΙ. τοσόνδε γ' οἶσθα καὶ λέγοις ἂν εὖ φρονῶν. 570
 ΚΡ. ποῖον τόδ'; εἰ γὰρ οἶδά γ', οὐκ ἄρνήσομαι.
 ΟΙ. ὀθούνεκ', εἰ μὴ σοὶ ξυνῆλθε, τὰς ἐμὰς
 οὐκ ἂν ποτ' εἶπε Δαίου διαφθοράς.
 ΚΡ. εἰ μὲν λέγει τάδ', αὐτὸς οἶσθ'. ἐγὼ δέ σου
 μαθεῖν δικαίῳ ταῦθ' ἄπερ κάμου σὺ νῦν. 575
 ΟΙ. ἐκμάνθαν'. οὐ γὰρ δὴ φονεὺς ἀλώσομαι.
 ΚΡ. τί δῆτ'; ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις;
 ΟΙ. ἄρνησις οὐκ ἔνεστιν ὧν ἀνιστορεῖς.
 ΚΡ. ἄρχεις δ' ἐκείνη ταῦτά γῆς ἴσον νέμων;
 ΟΙ. ἂν ἢ θέλουσα πάντ' ἐμοῦ κομίζεται. 580
 ΚΡ. οὐκ οὖν ἰσοῦμαι σφῶν ἐγὼ δυοῖν τρίτος;
 ΟΙ. ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος.
 ΚΡ. οὐκ, εἰ διδοίης γ' ὥς ἐγὼ σταντῶ λόγον.
 σκέψαι δὲ τοῦτο πρῶτον, εἴ τιν' ἂν δοκεῖς
 ἄρχειν ἐλίσθαι ξὺν φόβοις μᾶλλον ἢ 585
 ἄτρεπτον εὐδοντ', εἰ τὰ γ' αὖθ' ἔξει κράτη.
 ἐγὼ μὲν οὖν οὐτ' αὐτὸς ἱμείρων ἔφυν
 τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν;
 οὐτ' ἄλλος ὅστις σωφρονεῖν ἐπίσταται.
 νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω· 590
 εἰ δ' αὐτὸς ἤρχον, πολλὰ κὰν ἄκων ἔδρων.
 πῶς δῆτ' ἐμοὶ τυραννὶς ἡδίων ἔχειν
 ἀρχῆς ἀλύπου καὶ δυναστείας ἔφυ;
 οὐπω τοσοῦτον ἡπατημένος κυρῶ
 ὥστ' ἄλλα χρήζειν ἢ τὰ σὺν κέρδει καλά. 595
 νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπάζεται,
 νῦν οἱ σέθεν χρήζοντες αἰκάλλουσί με

- τὸ γὰρ τυχεῖν αὐτοῖς ἅπαντ' ἐνταῦθ' ἐνι.
 πῶς δῆτ' ἐγὼ κείν' ἂν λάβοιμ' ἀφείς τάδε ;
 οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν. 600
 ἀλλ' οὐτ' ἐραστῆς τῆσδε τῆς γνώμης ἔφυν
 οὐτ' ἂν μετ' ἄλλου δρῶντος ἂν τλαίην ποτέ.
 καὶ τῶνδ' ἔλεγχον τοῦτο μὲν Πυθῶδ' ἰὼν
 πεύθου τὰ χρησθέντ', εἰ σαφῶς ἡγγεῖλά σοι·
 τοῦτ' ἄλλ', ἐάν με τῷ τερασκόπῃ λάβῃς 605
 κοινῇ τι βουλεύσαντα, μή μ' ἀπλῇ κτάνης
 ψήφῃ, διπλῇ δέ, τῇ τ' ἐμῇ καὶ σῇ, λαβῶν.
 γνώμῃ δ' ἀδήλῃ μή με χωρὶς αἰτιῶ.
 οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην
 χρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακοὺς. 610
 φίλον γὰρ ἐσθλὸν ἐκβαλεῖν ἴσον λέγω
 καὶ τὸν παρ' αὐτῷ βίοντον, ὃν πλείστον φιλεῖ.
 ἀλλ' ἐν χρόνῳ γνώσει τὰδ' ἀσφαλῶς· ἐπεὶ
 χρόνος δίκαιον ἄνδρα δείκνυσιν ἄλλος·
 κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μῆ. 615
- ΧΟ. καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν,
 ἄναξ. φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.
- ΟΙ. ὅταν ταχύς τις οὐπιβουλεύων λάθρα
 χωρῇ, ταχὺν δεῖ καμὲ βουλεύειν πάλιν.
 εἰ δ' ἡσυχάζων προσμενῶ, τὰ τοῦδε μὲν 620
 πεπραγμέν' ἔσται, τὰμὰ δ' ἡμαρτημένα.
- ΚΡ. τί δῆτα χρήσεις ; ἦ με γῆς ἔξω βαλεῖν ;
 ΟΙ. ἥκιστα. θνήσκειν, οὐ φυγεῖν σε βούλομαι.
- ΚΡ. ὅταν προδείξης οἷόν ἐστι τὸ φθονεῖν.
 ΟΙ. ὥς οὐχ ὑπείξων οὐδὲ πιστεύσων λέγεις ; 625
 ΚΡ. οὐ γὰρ φρονοῦντά σ' εὖ βλέπω.
- ΟΙ. τὸ γοῦν ἐμόν.
- ΚΡ. ἀλλ' ἐξ ἴσου δεῖ καμόν. ΟΙ. ἀλλ' ἔφυς κακός.

- ΚΡ. εἰ δὲ ξυνίης μηδέν; ΟΙ. ἀρκετόν γ' ὅμως.
 ΚΡ. οὗτοι κακῶς γ' ἄρχαντες. ΟΙ. ὦ πόλις πόλις.
 ΚΡ. κάμοι πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ. 630
 ΧΟ. παύσασθ', ἀνακτες· καιρίαν δ' ὑμῖν ἄρῳ
 τήνδ' ἐκ δόμων στείχουσιν Ἰοκάστην, μεθ' ἧς
 τὸ νῦν παρεστὸς νέικος εὖ θέσθαι χρεών.
 ΙΟ. τί τὴν ἄβουλον, ὦ ταλαίπωροι, στάσιν
 γλώσσης ἐπήρασθ' οὐδ' ἐπαισχύνεσθε γῆς 635
 οὕτω νοσοῦσης ἴδια κινοῦντες κακά;
 οὐκ εἰ σύ τ' οἴκουσ' σέ τε, Κρέον, κατὰ στέγας,
 καὶ μὴ τὸ μηδὲν ἄλγος ἐς μέγ' οἴσετε;
 ΚΡ. ὅμαιμε, δεινὰ μ' Οἰδίπους ἂ σὰς πόσις
 δρᾶσαι δικαιοῖ, δυοῖν ἀποκρίνας κακοῖν, 640
 ἢ γῆς ἀπῶσαι πατρίδας, ἢ κτείνειν λαβών.
 ΟΙ. ξύμφημι· δρῶντα γάρ νιν, ὦ γύναι, κακῶς
 εἴληφα ταύμων σῶμα σὺν τέχνῃ κακῇ.
 ΚΡ. μή νυν θναίμην, ἀλλ' ἄραῖος, εἴ σέ τι
 δέδρακ', ὀλοίμην, ὧν ἐπαιτιᾷ με δρῶν. 645
 ΙΟ. ὦ πρὸς θεῶν πιστευσον, Οἰδίπους, τάδε,
 μάλιστα μὲν τόνδ' ὅρκον αἰδεσθεῖς θεῶν,
 ἔπειτα κάμῃ, τούσδε θ' οἱ πάρεισι σοι.
 ΧΟ. πιθεῖθ' θελήσας φρονήσας τ', ἀναξ, λίσσομαι. στρ. α'.
 ΟΙ. τί σοι θέλεις δῆτ' εἰκάθω; 650
 ΧΟ. τὸν οὔτε πρὶν νήπιον νῦν τ', ἐν ἄρῳ μέγαν καταί-
 δεσαι.
 ΟΙ. οἷσθ' οὖν ἂ χρήσεις; 655
 ΧΟ. αἶδα. ΟΙ. φράξε δὴ τί φῆς.
 ΧΟ. τὸν ἐναγῇ φίλον μήποτ' ἐν αἰτία
 σὺν ἀφανεί λόγῳ σ' ἄτιμον βαλεῖν.
 ΟΙ. εὖ νυν ἐπίστω, ταῦθ' ὅταν ζητῆς, ἐμοὶ
 ζητῶν ὄλεθρον ἢ φυγὴν ἐκ τῆσδε γῆς.

- ΧΟ. οὐ τὸν πάντων θεῶν θεὸν πρόμον στρ. β'. 660
 "Ἄλιον" ἐπεὶ ἄθεος ἀφίλος ὃ τι πύματον
 ὀλοίμαν, φρόνησιν εἰ τάνδ' ἔχω.
 ἀλλὰ μοι δυσμόρφ γὰ φθινὰς 665
 τρύχει ψυχάν, τάδ' εἰ κακοῖς κακὰ
 προσάψει τοῖς πάλαι τὰ πρὸς σφῶν.
 ΟΙ. ὃ δ' οὖν ἴτω, κεῖ χρή με παντελῶς θανεῖν, 669
 ἥ γῆς ἄτιμον τῇσδ' ἀπωσθῆναι βία. 670
 τὸ γὰρ σὸν, οὐ τὸ τοῦδ', ἐποικτεῖρω στόμα
 ἐλεινόν· οὗτος δ' ἐνθ' ἂν ἡ στυγῆσεται.
 ΚΡ. στυγνὸς μὲν εἶκων δῆλος εἶ, βαρὺς δ', ὅταν
 θυμοῦ περάσῃς. αἱ δὲ τοιαῦται φύσεις
 αὐταῖς δικαίως εἰσὶν ἀλγισται φέρειν. 675
 ΟΙ. οὐκ οὖν μ' ἐάσεις κακτὸς εἶ;
 ΚΡ. πορεύσομαι,
 σοῦ μὲν τυχὼν ἀγνώτος, ἐν δὲ τοῖσδ' ἴσος.
 ΧΟ. γύναι, τί μέλλεις κομίζειν δόμων τόνδ' ἔσω; ἀντ. α'.
 ΙΟ. μαθουσά γ' ἦτις ἡ τύχη. 680
 ΧΟ. δόκησις ἀγνῶς λόγων ἤλθε, δάπτει δὲ καὶ τὸ μὴ
 ὕδικον.
 ΙΟ. ἀμφοῖν ἀπ' αὐτοῖν; ΧΟ. ναίχι.
 ΙΟ. καὶ τίς ἦν λόγος;
 ΧΟ. ἄλις ἔμοιγ', ἄλις, γὰς προπονουμένας, 685
 φαίνεται ἐνθ' ἔληξεν, αὐτοῦ μένειν.
 ΟΙ. ὀρᾷς ἴν' ἦκεις, ἀγαθὸς ὢν γνώμην ἀνῆρ,
 τοῦμόν παριεῖς καὶ καταμβλύνων κέαρ;
 ΧΟ. ὦναξ, εἶπον μὲν οὐχ ἄπαξ μόνον, ἀντ. β'. 689
 ἴσθι δὲ παραφρόνιμον, ἀπορον ἐπὶ φρόνιμα
 πεφάνθαι μ' ἂν, εἴ σε νοσφίζομαι,
 ὃς τ' ἐμὰν γὰν φίλαν ἐν πόνοις
 ἀλύνουσιν κατ' ὀρθὸν οὖρις, 695

- τανῦν τ' εὖπομπος, εἰ δύναιο.
 IO. πρὸς θεῶν δίδαξον καὶ, ἄναξ, ὅτου ποτὲ
 μῆνιν τοσήνδε πράγματος στήσας ἔχεις.
 OI. ἐρῶ· σὲ γὰρ τῶνδ' ἐς πλεόν, γύναι, σέβω· 700
 Κρέοντος, οἶά μοι βεβουλευκῶς ἔχει.
 IO. λέγ', εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν ἐρεῖς.
 OI. φονέα με φησὶ Λαῖου καθεστάναι.
 IO. αὐτὸς ξυνειδὼς, ἡ μαθὼν ἄλλου πάρα;
 OI. μάντιν μὲν οὖν κακούργον ἐσπέμψας, ἐπεὶ 705
 τό γ' εἰς ἑαυτὸν πᾶν ἐλευθεροῖ στόμα.
 IO. σύ νυν ἀφείς σεαυτὸν ὧν λέγεις πέρι,
 ἐμοῦ ἴακονσον καὶ μάθ' οὐνεκ' ἐστὶ σοι
 βρότειον οὐδὲν μαντικῆς ἔχον τέχνης.
 φανῶ δέ σοι σημεῖα τῶνδε σύντομα. 710
 χρησμός γὰρ ἦλθε Λαῖφ ποτ', οὐκ ἐρῶ
 Φοίβου γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν ἀπο,
 ὥς αὐτὸν ἤξοι μοῖρα πρὸς παιδὸς παθεῖν,
 ὅστις γένοιτ' ἐμοῦ τε κακείνου πάρα.
 καὶ τὸν μὲν, ὥσπερ γ' ἡ φάτις, ξένοι ποτὲ 715
 λησται φονεύουσ' ἐν τριπλαῖς ἀμαξιτοῖς·
 παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι
 τρεῖς, καὶ νιν ἄρθρα κείνος ἐνζεύξας ποδοῖν
 ἔρριψεν ἄλλων χερσὶν ἄβατον εἰς ὄρος.
 κἀνταῦθ' Ἀπόλλων οὗτ' ἐκείνον ἤγνουσεν 720
 φονέα γενέσθαι πατρὸς οὔτε Λαῖον,
 τὸ δεινὸν οὐφοβεῖτο, πρὸς παιδὸς παθεῖν.
 τοιαῦτα φῆμαι μαντικαὶ διώρισαν,
 ὧν ἐντρέπου σὺ μηδέν. ὧν γὰρ ἂν θεὸς
 χρεῖαν ἐρευνᾷ ῥαδίως αὐτὸς φανεί. 725
 OI. οἶόν μ' ἀκούσαντ' ἀρτίως ἔχει, γύναι,
 ψυχῆς πλάνημα κἀνακίνησις φρενῶν.

- IO. ποίας μερίμνης τοῦθ' ὑποστραφεῖς λέγεις ;
 OI. ἔδοξ' ἀκοῦσαι σοῦ τόδ', ὥς ὁ Λαῖος
 κατασφαγεῖν πρὸς τριπλαῖς ἀμαξιτοῖς. 730
 IO. ἠὺδάτο γὰρ ταῦτ' οὐδέ πω λήξαντ' ἔχει.
 OI. καὶ ποῦ 'σθ' ὁ χῶρος οὗτος οὐ τόδ' ἦν πάθους ;
 IO. Φωκὶς μὲν ἡ γῆ κλήζεται, σχιστὴ δ' ὁδὸς
 εἰς ταῦτ' ὁ Δελφῶν ἀπὸ Δαυλίας ἄγει.
 OI. καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξεληλυθώς ; 735
 IO. σχεδὸν τι πρόσθεν ἢ σὺ τῆσδ' ἔχων χθονὸς
 ἀρχὴν ἐφαίνου τοῦτ' ἐκηρύχθη πόλει.
 OI. ὦ Ζεῦ, τί μου δρᾶσαι βεβούλευσαι πέρι ;
 IO. τί δ' ἐστί σοι τοῦτ', Οἰδίπους, ἐνθύμιον ;
 OI. μήπω μ' ἐρώτα. τὸν δὲ Λαῖον φύσιν 740
 τίν' εἶχε φράζε, τίνα δ' ἀκμὴν ἤβης ἔχων.
 IO. μέγας, χροάζων ἄρτι λευκανθεὶς κάρα,
 μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάτει πολύν.
 OI. οἴμοι τάλας· ἔοικ' ἐμαυτὸν εἰς ἀράς
 δεινὰς προβάλλων ἀρτίως οὐκ εἰδέναι. 745
 IO. πῶς φῆς ; ὁκνῶ τοι πρὸς σ' ἀποσκοποῦσ', ἀναξ.
 OI. δεινῶς ἀθυμῶ μὴ βλέπων ὁ μάντις ἦ.
 δείξεις δὲ μᾶλλον, ἣν ἐν ἐξείπῃς ἔτι.
 IO. καὶ μὴν ὁκνῶ μὲν, ἀν δ' ἔρῃ μαθοῦσ' ἐρῶ.
 OI. πότερον ἐχώρει βαιὸς, ἢ πολλοὺς ἔχων 750
 ἄνδρας λοχίτας οἱ ἄνῃρ ἀρχηγέτης ;
 IO. πέντ' ἦσαν οἱ ξύμπαντες, ἐν δ' αὐτοῖσιν ἦν
 κήρυξ· ἀπήνη δ' ἤγε Λαῖον μία.
 OI. αἰαῖ, τάδ' ἤδη διαφανῇ. τίς ἦν ποτὲ
 ὁ τούσδε λέξας τοὺς λόγους ὑμῖν, γύναι ; 755
 IO. οἰκεὺς τις, ὅσπερ ἔκετ' ἐκωθεῖς μόνος.
 OI. ἦ κὰν δόμοισι τυγχάνει τανῦν παρών ;
 IO. οὐ δῆτ'· ἀφ' οὗ γὰρ κεῖθεν ἤλθε καὶ κράτη

- σέ τ' εἶδ' ἔχοντα Λαῖόν τ' ὀλωλότα,
 ἐξικέτευσε τῆς ἐμῆς χειρὸς θιγὼν 760
 ἀγρούς σφε πέμψαι καπὶ ποιμνίων νομάς,
 ὡς πλείστον εἴη τοῦδ' ἀποπτος ἄστεως.
 καῖπεμψ' ἐγὼ νιν. ἄξιος γὰρ οἱ' ἀνὴρ
 δοῦλος φέρειν ἦν τῇσδε καὶ μείζω χάριν.
- ΟΙ. πῶς ἂν μόλοι δῆθ' ἡμῖν ἐν τάχει πάλιν ; 765
- ΙΟ. πάρεστιν. ἀλλὰ πρὸς τί τοῦτ' ἐφίεσαι ;
- ΟΙ. δέδοικ' ἐμαντόν, ὧ γύναι, μὴ πόλλ' ἄγαν·
 εἰρημέν' ἦ μοι δι' αὖ νιν εἰσιδεῖν θέλω.
- ΙΟ. ἀλλ' ἴζεται μὲν· ἀξία δέ που μαθεῖν
 καγὼ τὰ γ' ἐν σοὶ δυσφόρως ἔχοντ', ἀναξ. 770
- ΟΙ. κοῦ μὴ στερηθῆς γ' ἐς τοσοῦτον ἐλπιδῶν
 ἐμοῦ βεβῶτος. τῷ γὰρ ἂν καὶ μείζονι
 λέξαιμ' ἂν ἢ σοὶ διὰ τύχης τοιαῦσδ' ἰών ;
 ἐμοὶ πατὴρ μὲν Πόλυβος ἦν Κορίνθιος,
 μήτηρ δὲ Μερόπη Δωρίς. ἡγόμεν δ' ἀνὴρ 775
 ἀστῶν μέγιστος τῶν ἐκεί, πρὶν μοι τύχη
 τοιάδ' ἐπέστη, θαυμάσαι μὲν ἀξία,
 σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξία.
 ἀνὴρ γὰρ ἐν δειπνοῖς μ' ὑπερπλησθεὶς μέθῃ
 καλεῖ παρ' οἴνῳ, πλαστός ὡς εἶην πατρί. 780
 καγὼ βαρυνθεὶς τὴν μὲν οὔσαν ἡμέραν
 μόλις κατέσχον· θάτέρα δ' ἰὼν πέλας
 μητρὸς πατρός τ' ἤλεγχον· οἱ δὲ δυσφόρως
 τοῦνκειδος ἦγον τῷ μεθέντι τὸν λόγον.
 καγὼ τὰ μὲν κείνοιν ἐτερπύμεν, ὅμως δ' 785
 ἔκκιζέ μ' αἰεὶ τοῦθ'· ὑφείρπε γὰρ πολὺ.
 λάθρα δὲ μητρὸς καὶ πατρός πορεύουμαι
 Πυθῶδε. καὶ μ' ὁ Φοῖβος ὧν μὲν ἰκόμεν
 ἄτιμον ἐξέπεμψεν, ἀλλὰ δ' ἔθλια

καὶ δεινὰ καὶ δύστηνα προῦφηνεν, λέγων 790
 ὥς μητρὶ μὲν χρεῖη με μιχθῆναι, γένος δ'
 ἄτλητον ἀνθρώποισι δηλώσοιμ' ὄραν,
 φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός.
 καὶ γὰρ ἡπακούσας ταῦτα τὴν Κορινθίαν
 ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα 795
 ἔφευγον, ἔνθα μήποτ' ὀψοίμην κακῶν
 χρησμάτων ὀνειδῆ τῶν ἐμῶν τελούμενα.
 στείχων δ' ἰκνοῦμαι τούσδε τοὺς χώρους ἐν οἷς
 σὺ τὸν τύραννον τοῦτον ὀλλυσθαι λέγεις.
 καὶ σοι, γύναι, τάληθές ἐξερῶ. τριπλῆς 800
 ὅτ' ἦν κελεύθου τῆσδ' ὁδοιπορῶν πέλας,
 ἐνταῦθά μοι κῆρυξ τε καὶ πωλικῆς
 ἀνὴρ ἀπήνης ἐμβεβῶς, οἷον σὺ φῆς,
 ξυνηντίαζον· καὶ ὁδοῦ μ' ὁ θ' ἡγεμὼν
 αὐτός θ' ὁ πρέσβυς πρὸς βίαν ἤλαυνέτην. 805
 καὶ γὰρ τὸν ἐκτρέποντα, τὸν τροχηλάτην,
 παῖω δι' ὀργῆς· καὶ μ' ὁ πρέσβυς ὥς ὀρᾷ,
 ὄχους παραστείχοντα τηρήσας μέσον
 κᾶρα διπλοῖς κέντροισί μου καθίκετο.
 οὐ μὴν ἴσην γ' ἔτισεν, ἀλλὰ συντόμως 810
 σκήπτρῳ τυπεῖς ἐκ τῆσδε χειρὸς ὑπτίως
 μέσης ἀπήνης εὐθὺς ἐκκυλίνδεται·
 κτείνω δὲ τοὺς ξύμπαντας. εἰ δὲ τῷ ξένῳ
 τούτῳ προσήκει Λαῖου τι συγγενές,
 [τίς τοῦδ' ἄνδρὸς νῦν ἔστ' ἀθλιώτερος ;] 815
 τίς ἐχθροδαίμων μᾶλλον ἂν γένοιτ' ἀνὴρ ;
 ὃν μὴ ξένων ἔξεστι μηδ' ἀστῶν τινὶ
 δόμοις δέχεσθαι, μηδὲ προσφωνεῖν τινὰ,
 ὠθεῖν δ' ἀπ' οἴκων. καὶ τὰδ' οὔτις ἄλλος ἦν
 ἢ γὰρ π' ἐμαυτῷ τάσδ' ἀρὰς ὁ προστιθείς. 820

λέχη δὲ τοῦ θανόντος ἐν χεροῖν ἐμαῖν
 χραίνω, δι' ὧνπερ ὤλετ'. ἄρ' ἔφυν κακός;
 ἄρ' οὐχὶ πᾶς ἀναγνος; εἴ με χρή φυγεῖν,
 καὶ μοι φυγόντι μῆστι τοὺς ἐμούς ἰδεῖν,
 μηδ' ἐμβατεύειν πατρίδος, ἣ γάμοις με δεῖ 825
 μητρὸς ζυγῆναι καὶ πατέρα κατακτανεῖν
 [Πόλυβον, ὃς ἐξέφυσε καξέθρεψέ με.]

ἄρ' οὐκ ἀπ' ὧμοῦ ταῦτα δαίμονός τις ἄν
 κρίνων ἐπ' ἀνδρὶ τῷδ' ἄν ὀρθοίῃ λόγον;
 μὴ δῆτα μὴ δῆτ', ὦ θεῶν ἀγνὸν σέβας, 830
 ἴδοιμι ταύτην ἡμέραν, ἀλλ' ἐκ βροτῶν
 βαίην ἄφαντος πρόσθεν ἢ τοιάνδ' ἰδεῖν
 κηλῖδ' ἐμαντῷ συμφορᾷς ἀφιγμένην.

ΧΟ. ἡμῖν μὲν, ὦναξ, ταῦτ' ὀκνήρ'. ἔως δ' ἄν οὖν
 πρὸς τοῦ παρόντος ἐκμάθῃς, ἔχ' ἐλπίδα. 835

ΟΙ. καὶ μὴν τοσοῦτόν γ' ἐστί μοι τῆς ἐλπίδος,
 τὸν ἄνδρα τὸν βοτῆρα προσμεῖναι μόνον.

ΙΟ. πεφασμένου δὲ τίς ποθ' ἢ προθυμία;

ΟΙ. ἐγὼ διδάξω σ'. ἦν γὰρ εὐρεθῇ λέγων
 σοὶ ταῦτ', ἔγωγ' ἄν ἐκπεφευγοίην πάθος. 840

ΙΟ. ποῖον δέ μου περισσὸν ἤκουσας λόγον;

ΟΙ. ληστὰς ἔφασκες αὐτὸν ἄνδρας ἐννέπειν
 ὥς νιν κατακτείνειαν. εἰ μὲν οὖν ἔτι
 λέξει τὸν αὐτὸν ἀριθμὸν, οὐκ ἐγὼ ἔκτανον.
 οὐ γὰρ γένοιτ' ἄν εἰς γε τοῖς πολλοῖς ἴσος. 845
 εἰ δ' ἄνδρ' ἐν' οἰόζωνον αὐδήσει, σαφῶς
 τοῦτ' ἐστὶν ἤδη τοῦργον εἰς ἐμὲ ῥέπον.

ΙΟ. ἀλλ' ὥς φανέν γε τοῦπος ὧδ' ἐπίστασο,
 κοῦκ ἔστιν αὐτῷ τοῦτό γ' ἐκβαλεῖν πάλιν.
 πόλις γὰρ ἤκουσ', οὐκ ἐγὼ μόνη, τάδε. 850
 εἰ δ' οὖν τι κακτρέποιο τοῦ πρόσθεν λόγου,

οὔτοι ποτ', ὄναξ, σὸν γε Λαῖτον φόνον
φανεῖ δικαίως ὀρθόν, ὃν γε Λοξίας
διείπε χρήναι παιδὸς ἐξ ἐμοῦ θανεῖν.
καίτοι νιν οὐ κείνός γ' ὁ δύστηνός ποτε 855

κατέκταν', ἀλλ' αὐτὸς πάροιθεν ὤλετο.
ὥστ' οὐχὶ μαντείας γ' ἂν οὔτε τῇδ' ἐγὼ
βλέψαιμ' ἂν οὔνεκ' οὔτε τῇδ' ἂν ὕστερον.

ΟΙ. καλῶς νομίζεις. ἀλλ' ὅμως τὸν ἐργάτην
πέμψον τινὰ στελαῦντα μῆδὲ τοῦτ' ἀφῆς. 860

ΙΟ. πέμψω ταχύνασ'. ἀλλ' ἴωμεν ἐς δόμους.
οὐδὲν γὰρ ἂν πράξαιμ' ἂν ὢν σὺ σοὶ φίλον.

ΧΟ. εἴ μοι ξυνεῖη φέροντι στρ. α'.

μοῖρα τὰν εὖσεπτον ἀγγελίαν λόγων
ἔργων τε πάντων, ὃν νόμοι πρόκεινται 865

ὑψίποδες, οὐρανίαν

δι' αἰθέρα τεκνωθέντες, ὃν Ὀλυμπος

πατὴρ μόνος, οὐδὲ νιν

θνατὰ φύσις ἀνέρων

ἔτικτεν, οὐδὲ μὴν ποτε λάβα κατακοιμάσει· 870

μέγας ἐν τούτοις θεὸς, οὐδὲ γηράσκει.

ὕβρις φυτεύει τύραννον· ἀντ. α'. 873

ὕβρις, εἰ πολλῶν ὑπερπλησθῇ μάται,

ἀ μὴ ᾗ πίκαιρα μῆδὲ συμφέροντα, 875

ἀκρότατον εἰσαναβᾶσ'

• • ἀπότομον ὥρουσεν εἰς ἀνάγκαν,

ἐνθ' οὐ ποδὶ χρησίμῳ

χρήται. τὸ καλῶς δ' ἔχον

πόλει πάλαισμα μήποτε λύσαι θεὸν αἰτοῦμαι. 880

θεὸν οὐ λήξω ποτὲ προστάταν ἴσχωρ.

εἰ δέ τις ὑπέροπτα χερσὶν ἢ λόγῳ πορεύε-
ται, στρ. β'. 883

- Δίκας ἀφόβητος, οὐδὲ
 δαιμόνων ἔδη σέβων,
 κακά νιν ἔλοιτο μοῖρα,
 δυσπότημου χάριν χλιδᾶς,
 εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως
 καὶ τῶν ἀσέπτων ἔρξεται, 885
 ἢ τῶν ἀθίκτων ἔξεται ματάζων.
 τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ θυμοῦ βέλη
 εὔξεται ψυχᾶς ἀμύνειν;
 εἰ γὰρ αἱ τοιαῖδε πράξεις τίμαι, 895
 τί δεῖ με χορεύειν;
 οὐκ ἔτι τὸν ἄθικτον εἴμι γᾶς ἐπ' ὀμφαλὸν σέ-
 βων, ἀντ. β'.
 οὐδ' ἐς τὸν Ἄβαισι ναὸν,
 οὐδὲ τὰν Ὀλυμπίαν, 900
 εἰ μὴ τάδε χειρόδεκτα
 πᾶσι ἀρμόσει βροτοῖς.
 ἀλλ', ὃ κρατύνων, εἵπερ ὄρθ' ἀκούεις,
 Ζεῦ, πάντ' ἀνάσσω, μὴ λάθοι
 σὲ τάν τε σὺν ἀθάνατον αἰὲν ἀρχάν. 905
 φθίνοντα γὰρ * * * Δαΐου
 θέσφατ' ἐξαιροῦσιν ἤδη,
 κούδαμὸς τιμαῖς Ἀπόλλων ἐμφανής·
 ἔρρει δὲ τὰ θεῖα. 910
- IO. χάρας ἀνακτες, δόξα μοι παρεστάθη
 ναοὺς ἰκέσθαι δαιμόνων, τάδ' ἐν χεροῖν
 στέφη λαβούση κάπιθυμιάματα.
 ὑψοῦ γὰρ αἶρει θυμὸν Οἰδίπους ἄγαν
 λύπαισι παυτοῖαισιν· οὐδ' ὅποι' ἀνὴρ 915
 ἔννοους τὰ καινὰ τοῖς πάλαι τεκμαίρεται,
 ἀλλ' ἐστὶ τοῦ λέγοντος, εἰ φόβους λέγοι.

- ὅτ' οὖν παραινοῦσ' οὐδὲν ἐς πλεόν ποιῶ,
 πρὸς σ', ὦ Δύκει' Ἀπολλων, ἀγχιστος γὰρ εἶ,
 ἱκέτις ἀφίγμαι τοῖσδε σὺν κατάργμασιν, 920
 ὅπως λύσιν τιν' ἡμῖν εὐαγῇ πόρῃς·
 ὥς νῦν ὀκνοῦμεν πάντες ἐκπεπληγμένον
 κείνον βλέποντες ὡς κυβερνήτην νεώς.
- ΑΓ. ἄρ' ἂν παρ' ὑμῶν, ὦ ξένοι, μάθοιμ' ὅπου
 τὰ τοῦ τυράννου δώματ' ἐστὶν Οἰδίπου ; 925
 μάλιστα δ' αὐτὸν εἴπατ', εἰ κάτισθ' ὅπου.
- ΧΟ. στέγαι μὲν αἶδε· καὐτὸς ἔνδον, ὦ ξένε·
 γυνὴ δὲ μήτηρ ἦδε τῶν κείνου τέκνων.
- ΑΓ. ἀλλ' ὀλβία τε καὶ ξὺν ὀλβίοις αἰὲ
 γένοιτ', ἐκείνου γ' οὔσα παντελὴς δάμαρ. 930
- ΙΟ. αὐτῶς δὲ καὶ σύ γ', ὦ ξέν'· ἄξιος γὰρ εἶ
 τῆς εὐεπείας οὐνεκ'. ἀλλὰ φράζ' ὅτου
 χρήζων ἀφίξαι χῶ τι σημῆναι θέλων.
- ΑΓ. ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῷ, γύναι.
- ΙΟ. τὰ ποῖα ταῦτα ; πρὸς τίνος δ' ἀφιγμένος ; 935
- ΑΓ. ἐκ τῆς Κορίνθου. τὸ δ' ἔπος οὔξερῶ τάχ' ἂν
 ἦδοιο μὲν, πῶς δ' οὐκ ἂν, ἀσχάλλοις δ' ἴσως.
- ΙΟ. τί δ' ἔστι, ποίαν δύναμιν ᾧδ' ἔχει διπλῆν ;
- ΑΓ. τύραννον αὐτὸν οὐπιχώριοι χθονὸς
 τῆς Ἰσθμίας στήσουσιν, ὡς ἠϋδατ' ἐκεῖ. 940
- ΙΟ. τί δ' ; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατὴς ἔτι ;
- ΑΓ. οὐ δῆτ', ἐπεὶ νῦν θάνατος ἐν τάφοις ἔχει.
- ΙΟ. πῶς εἶπας ; ἢ τέθνηκε Πόλυβος, ὦ γέρον ;
- ΑΓ. εἰ μὴ λέγω τάληθές, ἀξιῶ θανεῖν.
- ΙΟ. ὦ πρόσπολ', οὐχὶ δεσπότη τάδ' ὡς τάχος 945
 μολοῦσα λέξεις ; ὦ θεῶν μαντεύματα,
 ἔν' ἐστέ· τοῦτον Οἰδίπου πάλαι τρέμων
 τὸν ἄνδρ' ἔφευγε μὴ κτάνοι· καὶ νῦν ὅδε

- πρὸς τῆς τύχης ὀλωλεν οὐδὲ τοῦδ' ὕπο.
 ΟΙ. ὦ φίλτατον γυναικὸς Ἰοκάστης κára, 950
 τί μ' ἐξεπέμψω δεῦρο τῶνδε δωμάτων ;
 ΙΟ. ἄκουε τάνδρὸς τοῦδε, καὶ σκόπει κλύων
 τὰ σέμν' ἔν' ἤκει τοῦ θεοῦ ματεύματα.
 ΟΙ. οὗτος δὲ τίς ποτ' ἐστὶ καὶ τί μοι λέγει ;
 ΙΟ. ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν 955
 ὥς οὐκ ἔτ' ὄντα Πολυβον, ἀλλ' ὀλωλότα.
 ΟΙ. τί φῆς, ξέν' ; αὐτός μοι σὺ σημήνας γενοῦ.
 ΑΓ. εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς,
 εὖ ἴσθ' ἐκείνον θανάσιμον βεβηκότα.
 ΟΙ. πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ ; 960
 ΑΓ. σμικρὰ παλαιὰ σώματ' εὐνάξει ῥοπή.
 ΟΙ. νόσοις ὁ τλήμων, ὥς ἔοικεν, ἔφθιτο.
 ΑΓ. καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ.
 ΟΙ. φεῦ φεῦ, τί δῆτ' ἂν, ὦ γύναι, σκοποῖτό τις 965
 τὴν Πυθόμαντιν ἐστίαν, ἢ τοὺς ἄνω
 κλάζοντας ὄρνις, ὧν ὑφηγητῶν ἐγὼ
 κτενεῖν ἔμελλον πατέρα τὸν ἐμόν ; ὁ δὲ θανὼν
 κεύθει κάτωθεν γῆς· ἐγὼ δ' ὅδ' ἐνθάδε
 ἄψαυστος ἔγχους, εἴ τι μὴ τῷ μῶ πόθῳ 970
 κατέφθιθ'· οὕτω δ' ἂν θανὼν εἴη ἔξ ἐμοῦ.
 τὰ δ' οὖν παρόντα συλλαβῶν θεσπίσματα
 κεῖται παρ' Ἀἰδῇ Πολυβος ἄξι' οὐδενός.
 ΙΟ. οὐκ οὖν ἐγὼ σοι ταῦτα προῦλεγον πάλαι ;
 ΟΙ. ἠῦδας· ἐγὼ δὲ τῷ φόβῳ παρηγόμην.
 ΙΟ. μὴ νῦν ἔτ' αὐτῶν μηδὲν ἐς θυμὸν βάλης. 975
 ΟΙ. καὶ πῶς τὸ μητρὸς λέκτρον οὐκ ὀκνεῖν με δεῖ ;
 ΙΟ. τί δ' ἂν φοβοῖτ' ἄνθρωπος ᾗ τὰ τῆς τύχης
 κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφῆς ;
 εἰκὴ κράτιστον ζῆν, ὅπως δύναιτό τις.

- σὺ δ' ἐς τὰ μητρός μὴ φοβοῦ νυμφεύματα. 980
 πολλοὶ γὰρ ἤδη κὰν ὀνείρασιν βροτῶν
 μητρὶ ξυνηννάσθησαν. ἀλλὰ ταῦθ' ὅτῳ
 παρ' οὐδέν ἐστι, ῥᾶστα τὸν βίον φέρει.
- ΟΙ. καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό σοι,
 εἰ μὴ 'κύρει ζῶσ' ἢ τεκοῦσα· νῦν δ' ἐπεὶ 985
 ζῇ, πᾶσ' ἀνάγκῃ, κεῖ καλῶς λέγεις, ὀκνεῖν.
- ΙΟ. καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατρός τάφοι.
- ΟΙ. μέγας, ξυνίημ'· ἀλλὰ τῆς ζώσης φόβος.
- ΑΓ. ποίας δὲ καὶ γυναικὸς ἐκφοβεῖσθ' ὕπερ ;
- ΟΙ. Μερόπης, γεραῖε, Πόλυβος ἧς ᾤκει μέτα. 990
- ΑΓ. τί δ' ἐστ' ἐκείνης ὑμῖν ἐς φόβον φέρον ;
- ΟΙ. θεήλατον μάντευμα δεινὸν, ᾧ ξένε.
- ΑΓ. ἦ ῥητόν ; ἢ οὐχὶ θεμιτὸν ἄλλον εἰδέναι ;
- ΟΙ. μάλιστά γ'· εἶπε γάρ με Λοξίας ποτὲ
 χρῆναι μιγῆναι μητρὶ τήμαντοῦ, τό τε 995
 πατρῶον αἷμα χερσὶ ταῖς ἐμαῖς ἐλεῖν.
 ὦν οὐνεχ' ἡ Κόρινθος ἐξ ἐμοῦ πάλαι
 μακρὰν ἀπφκεῖτ'· εὐτυχῶς μὲν, ἀλλ' ὅμως
 τὰ τῶν τεκόντων ὄμμαθ' ἠδιστον βλέπειν.
- ΑΓ. ἦ γὰρ τὰδ' ὀκνῶν κεῖθεν ἦσθ' ἀπόπτολις ; 1000
- ΟΙ. πατρός τε χρήζων μὴ φονεὺς εἶναι, γέρον.
- ΑΓ. τί δῆτ' ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἀναξ,
 ἐπεὶ περ εὐνους ἦλθον, ἐξελυσάμην ;
- ΟΙ. καὶ μὴν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ.
- ΑΓ. καὶ μὴν μάλιστα τοῦτ' ἀφικόμην, ὅπως 1005
 σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι.
- ΟΙ. ἀλλ' οὐποτ' εἴμι τοῖς φυτεύσασίν γ' ὁμοῦ.
- ΑΓ. ᾧ παῖ, καλῶς εἰ δῆλος οὐκ εἰδὼς τί δρᾷς.
- ΟΙ. πῶς, ᾧ γεραῖε ; πρὸς θεῶν δίδασκέ με.
- ΑΓ. εἰ τῶνδε φεύγεις οὐνεκ' εἰς οἴκους μολεῖν. 1010

- ΟΙ. ταρβῶν γε μή μοι Φοῖβος ἐξέλθῃ σαφής.
 ΑΓ. ἢ μὴ μίasma τῶν φυτευσάντων λάβῃς ;
 ΟΙ. τοῦτ' αὐτὸ, πρέσβυ, τοῦτό μ' εἰσαεὶ φοβεῖ.
 ΑΓ. ἄρ' οἴσθα δῆτα πρὸς δίκης οὐδὲν τρέμων ;
 ΟΙ. πῶς δ' οὐχί, παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν ; 1015
 ΑΓ. ὁθούνεκ' ἦν σοι Πόλυβος οὐδὲν ἐν γένει.
 ΟΙ. πῶς εἶπας ; οὐ γὰρ Πόλυβος ἐξέφυσέ με ;
 ΑΓ. οὐ μᾶλλον οὐδὲν τοῦδε τάνδρος, ἀλλ' ἴσον.
 ΟΙ. καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί ;
 ΑΓ. ἀλλ' οὐ σ' ἐγείνατ' οὔτ' ἐκείνος οὔτ' ἐγώ. 1020
 ΟΙ. ἀλλ' ἀντὶ τοῦ δὴ παῖδά μ' ὠνομάζετο ;
 ΑΓ. δῶρόν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβών.
 ΟΙ. καὶ θ' ὧδ' ἀπ' ἄλλης χειρὸς ἔστερξεν μέγα ;
 ΑΓ. ἢ γὰρ πρὶν αὐτὸν ἐξέπεισ' ἀπαιδία.
 ΟΙ. σὺ δ' ἐμπολήσας, ἢ τυχῶν μ' αὐτῷ δίδως ; 1025
 ΑΓ. εὐρὼν ναπαίαις ἐν Κιθαιρώνομος πτυχαῖς.
 ΟΙ. ὠδοιπόροις δὲ πρὸς τί τοῦσδε τοὺς τόπους ;
 ΑΓ. ἐνταῦθ' ὀρείοις ποιμνίοις ἐπεστάτου,
 ΟΙ. ποιμὴν γὰρ ἦσθα καπὶ θητείᾳ πλάνης ;
 ΑΓ. σοῦ δ', ὦ τέκνον, σωτήρ γε τῷ τότ' ἐν χρόνῳ.
 ΟΙ. τί δ' ἄλγος ἴσχαντ' ἐν κακοῖς με λαμβάνεις ; 1031
 ΑΓ. ποδῶν ἂν ἄρθρα μαρτυρήσειεν τὰ σά.
 ΟΙ. οἴμοι, τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν ;
 ΑΓ. λύω σ' ἔχοντα διατόρους ποδοῖν ἀκμαίς.
 ΟΙ. δεινόν γ' ὄνειδος σπαργάνων ἀκναιόμην. 1035
 ΑΓ. ὥστ' ὠνομάσθης ἐκ τύχης ταύτης ὅς εἰ.
 ΟΙ. ὦ πρὸς θεῶν, πρὸς μητρός, ἢ πατρός, φράσον.
 ΑΓ. οὐκ οἶδ' ὁ δούς δὲ ταῦτ' ἐμοῦ λῶν φρανεῖ.
 ΟΙ. ἢ γὰρ παρ' ἄλλου μ' ἔλαβες οὐδ' αὐτὸς τυχῶν ;
 ΑΓ. οὐκ, ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσί μοι. 1040
 ΟΙ. τίς οὗτος ; ἢ κάποισθα δηλώσαι λόγῳ ;

- ΑΓ. τῶν Λαΐου δήπου τις ὠνομάζετο.
 ΟΙ. ἡ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ ;
 ΑΓ. μάλιστα. τούτου τάνδρὸς οὗτος ἦν βοτήρ.
 ΟΙ. ἡ καὶ σὺ ἔτι ζῶν οὗτος, ὥστ' ἰδεῖν ἐμέ ; 1045
 ΑΓ. ὑμεῖς γ' ἄριστ' εἰδεῖτ' ἂν οὐπιχώριοι.
 ΟΙ. ἔστιν τις ὑμῶν τῶν παρεστῶτων πέλας,
 ὅστις κάτοιιδε τὸν βοτήρ', ὃν ἐννέπει,
 εἴτ' οὖν ἐπ' ἀγρῶν εἴτε κἀνθάδ' εἰσιδὼν ;
 σημήναθ', ὥς ὁ καιρὸς ἠϋρῆσθαι τάδε. 1050
 ΧΟ. οἶμαι μὲν οὐδέν' ἄλλον ἢ τὸν ἐξ ἀγρῶν,
 ὃν καμάτευες πρόσθεν εἰσιδεῖν· ἀτὰρ
 ἦδ' ἂν τὰδ' οὐχ ἦκιστ' ἂν Ἰοκάστη λέγοι.
 ΟΙ. γύναι, νοεῖς ἐκείνον, ὄντιν' ἀρτίως
 μολεῖν ἐφίμεσθα τόν θ' οὗτος λέγει ; 1055
 ΙΟ. τίς δ' ὄντιν' εἶπε ; μηδὲν ἐντραπήης, τὰ δὲ
 ῥηθέντα βούλου μηδὲ μεμνήσθαι μάτην.
 ΟΙ. οὐκ ἂν γένοιτο τοῦθ' ὅπως ἐγὼ λαβὼν
 σημεῖα τοιαῦτ' οὐ φανῶ τούμῳ γένος.
 ΙΟ. μὴ πρὸς θεῶν, εἴπερ τι τοῦ σαυτοῦ βίου 1060
 κήδει, ματεύσης τοῦθ'· ἄλλις νοσοῦς ἐγώ.
 ΟΙ. θάρσει. σὺ μὲν γὰρ οὐδ' ἔαν τρίτης ἐγὼ
 μητρὸς φανῶ τρίδουλος, ἐκφανεῖ κακή.
 ΙΟ. ὅμως πιθοῦ μοι, λίσσομαι· μὴ δρᾷ τάδε.
 ΟΙ. οὐκ ἂν πιθοίμην μὴ οὐ τὰδ' ἐκμαθεῖν σαφῶς. 1065
 ΙΟ. καὶ μὴν φρονοῦσά γ' εὖ τὰ λῶστά σοι λέγω.
 ΟΙ. τὰ λῶστα τοίνυν ταῦτά μ' ἀλγύνει πάλαι.
 ΙΟ. ὦ δύσποτμ', εἴθε μήποτε γνοίης ὅς εἰ.
 ΟΙ. ἄξει τις ἐλθὼν δεῦρο τὸν βοτήρά μοι ;
 ταύτην δ' εἴατε πλουσίῳ χαίρειν γένει. 1070
 ΙΟ. ἰοῦ ἰοῦ, δύστηνε· τοῦτο γάρ σ' ἔχω
 μόνον προσειπεῖν, ἄλλο δ' οὐποθ' ὕστερον.

- ΧΟ. τί ποτε βέβηκεν, Οιδίπους, ὑπ' ἀγρίας
 ἄξασα λύπης ἢ γυνή; δέδοιχ' ὅπως
 μὴ 'κ τῆς σιωπῆς τῇσδ' ἀναρρήξει κακά. 1075
- ΟΙ. ὅποια χρήζει ρηγνύτω· τοῦμόν δ' ἐγὼ,
 κεῖ σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι.
 αὕτη δ' ἴσως, φρονεῖ γὰρ ὡς γυνή μέγα,
 τὴν δυσγένειαν τὴν ἐμὴν αἰσχύνεται.
 ἐγὼ δ' ἐμαυτὸν παῖδα τῆς Τύχης νέμων 1080
 τῆς εὖ διδούσης οὐκ ἀτιμασθήσομαι.
 τῆς γὰρ πέφυκα μητρός· οἱ δὲ συγγενεῖς
 μῆνές με μικρόν καὶ μέγαν διώρισαν.
 τοιόσδε δ' ἐκφύς οὐκ ἂν ἐξέλθοιμ' ἔτι
 ποτ' ἄλλος, ὥστε μὴ 'κμαθεῖν τοῦμόν γένος. 1085
- ΚΟ. εἴπερ ἐγὼ μάντις εἰμὶ στρ.
 καὶ κατὰ γνώμαν ἴδρις,
 οὐ τὸν Ὀλυμπον, ἀπείρων,
 ὃ Κιθαιρῶν, οὐκ ἔτι τὰν ἐτέραν
 πανσέληνον, μὴ οὐ σέ γε καὶ πατριώταν Οιδί-
 που 1090
 καὶ τροφὸν καὶ ματέρ' αἰξίν,
 καὶ χορεύεσθαι πρὸς ἡμῶν, ὡς ἐπίηρα φέροντα τοῖς
 ἐμοῖς τυράννοις. 1095
 ἴημε Φοῖβε, σοὶ δὲ ταῦτ' ἀρέστ' εἴη.
 τίς σε, τέκνον, τίς σ' ἔτικτε ἀντ. 1098
 τῶν μακραιώνων ἄρα,
 Πανὸς ὄρεσσιβάτα που 1100
 προσπελασθεῖς, ἥ σέ γέ τις θυγάτηρ
 Λοξίου; τῷ γὰρ πλάκες ἀγρόνομοι πᾶσαι φί-
 λαι·
 εἴθ' ὁ Κυλλάνης ἀνάσσων,
 εἴθ' ὁ Βακχείος θεὸς ναίων ἐπ' ἄκρων ὀρέων εὐ-
 ρημα δέξατ' ἔκ του 1105

- Νυμφῶν Ἑλικωνίδων, αἷς πλείστα συμπαίξει.
- ΟΙ. εἰ χρή τι κάμῃ, μὴ ξυναλλάξαντά πω, 1110
 πρέσβεις, σταθμᾶσθαι, τὸν βοτῆρ' ὄραν δοκῶ
 ὄνπερ πάλαι ζητοῦμεν. ἐν τε γὰρ μακρῇ
 γῆρα ξυνάδει τῷδε τάνδρῃ σύμμετρος,
 ἄλλως τε τοὺς ἄγοντας ὥσπερ οἰκέτας
 ἔγνωκ' ἑμᾶυτοῦ· τῇ δ' ἐπιστήμῃ σύ μου 1115
 προὔχοις τάχ' ἂν που, τὸν βοτῆρ' ἰδὼν πάρας.
- ΧΟ. ἔγνωκα γὰρ, σάφ' ἴσθι, Λαίου γὰρ ἦν
 εἶπερ τις ἄλλος πιστὸς ὡς νομεὺς ἀνὴρ.
- ΟΙ. σέ πρῶτ' ἐρωτῶ, τὸν Κορίνθιον ξένον,
 ἥ τόνδε φράξεις; 1120
- ΑΓ. ταῦτον, ὄνπερ εἰσορᾷς.
- ΟΙ. οὗτος σὺν, πρέσβυ, δεῦρό μοι φώνει βλέπων
 ὅσ' ἂν σ' ἐρωτῶ. Λαίου ποτ' ἦσθα σὺ;
- ΘΕ. ἡ δοῦλος οὐκ ὠνητὸς, ἀλλ' οἴκοι τραφεῖς.
- ΟΙ. ἔργον μεριμνῶν ποῖον ἢ βίον τίνα;
- ΘΕ. ποίμναις τὰ πλείστα τοῦ βίου ξυνειπόμην. 1125
- ΟΙ. χώροις μάλιστα πρὸς τίσι ξύναυλος ὦν;
- ΘΕ. ἦν μὲν Κιθαιρῶν, ἦν δὲ πρόσχωρος τόπος.
- ΟΙ. τὸν ἄνδρα τόνδ' οὖν οἶσθα τῇδέ που μαθών;
- ΘΕ. τί χρῆμα δρῶντα; ποῖον ἄνδρα καὶ λέγεις;
- ΟΙ. τόνδ' ὅς πάρεστιν· ἥ ξυναλλάξας τί πω; 1130
- ΘΕ. οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης ὕπο.
- ΑΓ. κοῦδέν γε θαῦμα, δέσποτ'. ἀλλ' ἐγὼ σαφῶς
 ἀγνώτ' ἀναμνήσω νιν. εὖ γὰρ οἶδ' ὅτι
 κάτοιιδεν, ἥμος τὸν Κιθαιρῶνος τόπον
 ὁ μὲν διπλοῖσι παιμνίοις, ἐγὼ δ' ἐνὶ 1135
 ἐπλησίαζον τῷδε τάνδρῃ τρεῖς ὅλους
 ἐξ ἥρος εἰς ἀρκτουῖραν ἐκμήνουσ χρόνουσ
 χειμῶνα δ' ἤδη τὰμά τ' εἰς ἔπαυλ' ἐγὼ

- ἤλαυνον οὗτός τ' ἐς τὰ Λαίου σταθμά.
λέγω τι τούτων, ἢ οὐ λέγω πεπραγμένον; 1140
- ΘΕ. λέγεις ἀληθῆ, καίπερ ἐκ μακροῦ χρόνου.
- ΑΓ. φέρ' εἰπέ νῦν, τότ' οἶσθα παῖδά μοι τινα
δούς, ὥς ἐμαυτῷ θρέμμα θρεψαίμην ἐγώ;
- ΘΕ. τί δ' ἐστὶ πρὸς τί τοῦτο τοῦπος ἱστορεῖς;
- ΑΓ. ὃδ' ἐστίν, ὦ τᾶν, κείνος δς τότ' ἦν νέος. 1145
- ΘΕ. οὐκ εἰς ὄλεθρον; οὐ σιωπήσας ἔσει;
- ΟΙ. ἂ, μὴ κόλαζε, πρέσβυ, τόνδ', ἐπεὶ τὰ σὰ
δεῖται κολαστοῦ μᾶλλον ἢ τὰ τοῦδ' ἔπη.
- ΘΕ. τί δ', ὦ φέριστε δεσποτῶν, ἀμαρτάνω;
- ΟΙ. οὐκ ἐννέπων τὸν παῖδ' ὃν οὗτος ἱστορεῖ. 1150
- ΘΕ. λέγει γὰρ εἰδὼς οὐδέν, ἀλλ' ἄλλως πονεῖ.
- ΟΙ. σὺ πρὸς χάριν μὲν οὐκ ἐρεῖς, κλαίων δ' ἐρεῖς.
- ΘΕ. μὴ δῆτα πρὸς θεῶν τὸν γέροντά μ' αἰκίσῃ.
- ΟΙ. οὐχ ὥς τάχος τις τοῦδ' ἀποστρέψει χέρας;
- ΘΕ. δύστηνος, ἀντὶ τοῦ; τί προσχρήζων μαθεῖν; 1155
- ΟΙ. τὸν παῖδ' ἔδωκας τῷδ' ὃν οὗτος ἱστορεῖ;
- ΘΕ. ἔδωκ'· ὀλέσθαι δ' ὠφελον τῇδ' ἡμέρᾳ.
- ΟΙ. ἀλλ' ἐς τόδ' ἤξεις μὴ λέγων γε τοῦνδικον.
- ΘΕ. πολλῷ γε μᾶλλον, ἦν φράσω, διόλλυμαι.
- ΟΙ. ἀνὴρ ὃδ', ὥς ἔοικεν, ἐς τριβὰς ἐλᾷ. 1160
- ΘΕ. οὐ δῆτ' ἔγωγ', ἀλλ' εἶπον ὥς δοίην πάλαι.
- ΟΙ. πόθεν λαβών; οἰκεῖον, ἢ ἔξ ἄλλου τινός;
- ΘΕ. ἐμόν μὲν οὐκ ἔγωγ', ἐδεξάμην δέ του.
- ΟΙ. τίνος πολιτῶν τῶνδε κακ ποίας στέγης;
- ΘΕ. μὴ πρὸς θεῶν, μὴ, δέσποθ', ἱστόρει πλέον. 1165
- ΟΙ. ὀλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν.
- ΘΕ. τῶν Λαίου τοίνυν τις ἦν γεννημάτων.
- ΟΙ. ἡ δοῦλος, ἢ κείνου τις ἐγγενὴς γεγώς;
- ΘΕ. οἴμοι, πρὸς αὐτῷ γ' εἰμὶ τῷ δεινῷ λέγω.

- ΟΙ. κἄγωγ' ἀκούειν. ἀλλ' ὅμως ἀκουστέον. 1170
 ΘΕ. κείνον γέ τοι δὴ παῖς ἐκλήζεθ'. ἡ δ' ἔσσω
 κάλλιστ' ἂν εἴποι σὴ γυνὴ τάδ' ὥς ἔχει.
 ΟΙ. ἡ γὰρ δίδωσιν ἤδε σοι; ΘΕ. μάλιστ', ἀναξ.
 ΟΙ. ὥς πρὸς τί χρείας; ΘΕ. ὥς ἀναλώσαιμί νιν.
 ΟΙ. τεκοῦσα τλήμων; ΘΕ. θεσφάτων γ' ὅκνη κακῶν.
 ΟΙ. ποίων; ΘΕ. κτενεῖν νιν τοὺς τεκόντας ἦν λόγος.
 ΟΙ. πῶς δὴτ' ἀφήκας τῷ γέροντι τῷδε σύ;
 ΘΕ. κατοικτίσας, ὦ δέσπαθ', ὥς ἄλλην χθάνα
 δοκῶν ἀποίσειν, αὐτὸς ἔνθεν ἦν· ὁ δὲ
 κάκ' ἐς μέγιστ' ἔσωσεν. εἰ γὰρ οὗτος εἴ 1180
 ὄν φησιν οὗτος, ἴσθι δύσποτμος γεγώς.
 ΟΙ. λού λού· τὰ πάντ' ἂν ἐξήκοι σαφῆ.
 ὦ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν,
 ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ'
 οὐ χρῆν ὁμιλῶν, οὗς τέ μ' οὐκ ἔδει κτάνων. 1185
 ΧΘ. ἰὼ γενεαὶ βροτῶν, στρ. α'.
 ὥς ὑμᾶς ἴσα καὶ τὸ μη-
 δὲν ζώσας ἐναριθμῶ.
 τίς γὰρ, τίς ἀνὴρ πλέον
 τᾶς εὐδαιμονίας φέρει 1190
 ἢ τοσοῦτον ὅσον δοκεῖν
 καὶ δόξαντ' ἀποκλῖναι;
 τὸν σὸν τοι παράδειγμ' ἔχων
 τὸν σὸν δαίμονα, τὸν σὸν, ὦ
 τλαῖμον Οἰδιπόδα, βροτῶν
 οὐδὲν μακαρίζω· 1195
 ὅστις καθ' ὑπερβολὰν
 τοξεύσας ἐκράτησε τοῦ
 πάντ' εὐδαιμονος ὄλβου,
 ὦ Ζεῦ, κατὰ μὲν φθίσεις

τὰν γαμψώνυχα παρθένον
 χρησμοδόν· θανάτων δ' ἐμᾶ 1200

χώρᾳ πύργος ἀνέστα·
 ἐξ οὗ καὶ βασιλεὺς καλεῖ
 ἐμὸς, καὶ τὰ μέγιστ' ἐτι-
 μάθης, ταῖς μεγάλαισιν ἐν
 Θήβαισιν ἀνάσπων.

τανῦν δ' ἀκούειν τίς ἀθλιώτερος; στρ. β'. 1204

τίς ἄταις ἀγρίαίς, τίς ἐν πόνοις

ξύνοικος ἀλλαγᾷ βίου;

ἰὼ κλεινὸν Οἰδίπου κάρα,

ᾧ μέγας λιμὴν 1208

αὐτὸς ἤρκεσεν

παιδὶ καὶ πατρὶ

θαλαμηπόλῳ πεσεῖν,

πῶς ποτε πῶς ποθ' αἰ πατρῷαί σ' ἄλοκες φέρειν,

τάλας, 1210

σίγ' ἐδυνάθησαν ἐς τοσόνδε;

ἐφηῦρέ σ' ἄκονθ' ὁ πάνθ' ὀρώων χρόνος, ἀντ. β'. 1214

δικάζει τ' ἀγαμὼν γάμον πάλαι

τεκνοῦντα καὶ τεκνούμενον. 1215

ἰὼ Λαϊῆϊον τέκνον,

εἴθε σ', εἴθε σε

μήποτ' εἰδόμαν.

δύρομαι γὰρ ὥς

περίαλλ' ἱακχίῳ

ἐκ στομάτων. τὸ δ' ὀρθὸν εἰπεῖν, ἀνέπνευσά τ'

ἐκ σέθεν 1220

καὶ κατεκοίμησα τοῦμόν ὄμμα.

1222

ΕΞ. ὦ γῆς μέγιστα τῆσδ' αἰεὶ τιμώμενοι,

οἳ ἔργ' ἀκούσεσθ', οἳ δ' εἰσάψεσθ', ὅσσον ἔ

- ἀρείσθε πένθος, εἴπερ ἐγγενῶς ἔτι 1225
 τῶν λαβδακείων ἐντρέπεσθε δωμάτων.
 οἶμαι γὰρ οὐτ' ἂν Ἴστρον οὔτε Φᾶσιν ἂν
 νίψαι καθαρμῷ τήνδε τὴν στέγην, ὅσα
 κεύθει· τὰ δ' αὐτίκ' ἐς τὸ φῶς φανεῖ κακὰ
 ἐκόντα κοῦκ ἄκοντα. τῶν δὲ πημονῶν 1230
 μάλιστα λυποῦσ' αἱ φανῶσ' αὐθαίρετοι.
- ΧΟ. λείπει μὲν οὐδ' ἂ πρόσθεν ἦδεμεν τὸ μὴ οὐ
 βαρύστον' εἶναι· πρὸς δ' ἐκείνοισιν τί φῆς ;
- ΕΞ. ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ
 μαθεῖν, τέθηκε θεῖον Ἰοκάστης κᾶρα. 1235
- ΧΟ. ὦ δυστάλαινα, πρὸς τίνος ποτ' αἰτίας ;
- ΕΞ. αὐτὴ πρὸς αὐτῆς. τῶν δὲ πραχθέντων τὰ μὲν
 ἄλγιστ' ἄπεστιν· ἡ γὰρ ὄψις οὐ πάρα.
 ὅμως δ', ὅσον γε κὰν ἐμοὶ μνήμης ἔνι,
 πεύσει τὰ κείνης ἀθλίας παθήματα. 1240
 ὅπως γὰρ ὀργῇ χρωμένη παρήλθ' ἔσω
 θυρῶνος, ἵετ' εὐθὺ πρὸς τὰ νυμφικὰ
 λέχη, κόμην σπῶσ' ἀμφιδεξίοις ἀκμαῖς·
 πύλιν δ', ὅπως εἰσῆλθ', ἐπιρρήξας ἔσω
 καλεῖ τὸν ἤδη Λαῖον πάλαι νεκρὸν, 1245
 μνήμην παλαιῶν σπερμάτων ἔχουσ' ὑφ' ὧν
 θάνοι μὲν αὐτὸς, τὴν δὲ τίκτουσαν λίποι
 τοῖς οἷσιν αὐτοῦ δύστεκνον παιδουργίαν.
 γοᾶτο δ' εὐνάς, ἔνθα δύστηνος διπλοῦς
 ἐξ ἀνδρὸς ἄνδρα καὶ τέκν' ἐκ τέκνων τέκοι. 1250
 χῶπως μὲν ἐκ τῶνδ' οὐκ ἔτ' οἶδ' ἀπόλλυται.
 βοῶν γὰρ εἰσέπαισεν Οἰδίπους, ὑφ' οὗ
 οὐκ ἦν τὸ κείνης ἐκθεάσασθαι κακόν·
 ἀλλ' εἰς ἐκείνον περιπολοῦντ' ἐλεύσσομεν.
 φοιτᾷ γὰρ, ἡμᾶς ἐγχος ἐξαιτῶν πορεῖν, 1255

- γυναῖκά τ' οὐ γυναῖκα, μητρῴαν δ' ὅπου
 κίχοι διπλὴν ἄρουραν οὐ τε καὶ τέκνων.
 λυσσῶντι δ' αὐτῷ δαιμόνων δείκνυσί τις·
 οὐδεὶς γὰρ ἀνδρῶν, οἱ παρήμεν ἐγγύθεν.
 δεινὸν δ' αὔσας, ὥς ὑψηλοῦ τινός, 1260
 πύλαις διπλαῖς ἐνήλατ'· ἐκ δὲ πυθμένων
 ἔκλινε κοῖλα κλῆθρα, κάμπιπτει στέγη.
 οὐ δὴ κρεμαστήν τὴν γυναῖκ' ἐσειδομεν,
 πλεκταῖς ἑώρας ἐμπεπλεγμένην. ὁ δὲ
 ὅπως ὄρᾳ νιν, δεινὰ βρυχηθεὶς τάλας, 1265
 χαλᾷ κρεμαστήν ἀρτάνην. ἐπεὶ δὲ γῇ
 ἔκειτο τλήμων, δεινὰ δ' ἦν τάνθενδ' ὄρᾳν.
 ἀποσπάσας γὰρ εἰμάτων χρυσηλάτους
 περόνας ἀπ' αὐτῆς, αἷσιν ἐξεστέλλετο,
 ἄρας ἔπαισεν ἄρθρα τῶν αὐτοῦ κύκλων, 1270
 αὐδῶν τοιαῦθ', ὀθούνεκ' οὐκ ὀψοιντό νιν
 οὔθ' οἷ' ἔπασχεν οὔθ' ὀποί' ἔδρα κακὰ,
 ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὐδ' ἐν οὐκ ἔδει
 ὀψοῖσθ', οὐδ' ἔχρηξεν οὐ γνωσοῖατο.
 τοιαῦτ' ἐφ' ὑμῶν πολλάκις τε κοῦχ ἄπαξ 1275
 ἦρασσ' ἐπαίρων βλέφαρα. φοίνια δ' ὁμοῦ
 γλῆναι γένει' ἔτεγγον, οὐδ' ἀνίσταν
 φόνου μυδώσας σταγόνas, ἀλλ' ὁμοῦ μέλας
 ὄμβρος χάλαζά θ' αἱματοῦσσε' ἐτέγγετο.
 [τάδ' ἐκ δυοῖν ἔρρωγεν, οὐ μόνον, κακὰ, 1280
 ἀλλ' ἀνδρὶ καὶ γυναικὶ συμμιγῇ κακά.]
 ὁ πρὶν παλαιὸς δ' ὄλβος ἦν πάροιθε μὲν
 ὄλβος δικαίως· νῦν δὲ τῇδε θημέρᾳ
 στεναγμός, ἄτη, θάνατος, αἰσχύνῃ, κακῶν
 ὅσ' ἐστὶ πάντων ὀνόματ', οὐδέν ἐστ' ἀπόν. 1285
- ΧΟ. νῦν δ' ἔσθ' ὁ τλήμων ἐν τίνι σχολῇ κακοῦ·

- ΕΒ. βοᾷ διοίγειν κλῆθρα καὶ δηλοῦν τινὰ
τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον,
τὸν μητρὸς, αὐδῶν ἀνδρσί· οὐδὲ ῥητά μοι,
ὥς ἐκ χθονὸς ῥίψων ἑαυτὸν, οὐδ' ἔτι 1290
μενῶν δόμοις ἀραῖος, ὥς ἡράσατο.
ῥώμης γε μέντοι καὶ προσηγητοῦ τινὸς
δεῖται· τὸ γὰρ νόσημα μείζον ἢ φέρειν.
δείξει δὲ καὶ σοί. κλῆθρα γὰρ πυλῶν τάδε
διοίγεται· θέαμα δ' εἰσόψει τάχα 1295
τοιούτου οἷον καὶ στυγοῦντ' ἐποικτίσαι.
- ΧΘ. ὦ δεινὸν ἰδεῖν πάθος ἀνθρώποις,
ὦ δεινότατον πάντων ὅσ' ἐγὼ
προσέκυρσ' ἤδη.
τίς σ', ὦ τλήμων, προσέβη μανία ; 1300
τίς ὁ πηδήσας μείζονα δαίμων
τῶν μακίστων
πρὸς σῇ δυσδαίμονι μοίρα ;
ἀλλ' οὐδ' ἐσιδεῖν δύναμαί σ', ἐθέλων
πολλ' ἀνερέσθαι, πολλὰ πυθέσθαι, 1305
πολλὰ δ' ἄθρῆσαι·
τοίαν φρίκην παρέχεις μοι.
- ΟΙ. αἰαῖ αἰαῖ.
φεῦ φεῦ δύστανος ἐγὼ,
ποῖ γῦς φέρομαι τλάμων ;
πᾶ μοι φθογγὰ [διαπέταται] φοράδην ; 1310
ὠὖ δαῖμον, ἵν' ἐξήλλου.
- ΧΘ. ἐς δεινὸν οὐδ' ἀκουστὸν, οὐδ' ἐπόψιμον.
- ΟΙ. ὠὖ σκότου στρ. α'.
νέφος ἐμὸν ἀπότροπον, ἐπιπλόμενον ἄφατον,
ἀδάματόν τε καὶ δυσούριστον ὄν. 1315
οἷμοι,
οἷμοι μάλ' αὐθις· οἷον εἰσέδου μ' ἄμα

κέντρων τε τῶνδ' οἷστρομα καὶ μνήμη κακῶν.

ΧΟ. καὶ θαῦμά γ' οὐδὲν ἐν τοσοῖσδε πήμασιν
διπλᾶ σε πενθεῖν καὶ διπλᾶ φορεῖν κακά. 1320

ΟΙ. ἰὼ φίλος, ἀντ. α'.
σὺ μὲν ἐμὸς ἐπίπολος ἔτι μόνιμος; ἔτι γὰρ
ὑπομένεις με τὸν τυφλὸν κηδεύων.
φεῦ φεῦ.

οὐ γάρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς, 1325
καίπερ σκοτεινὸς, τήν γε σὴν αὐδὴν ὁμῶς.

ΧΟ. ὦ δεινὰ δράσας, πῶς ἔτλης τοιαῦτα σὰς
ὄψεις μαρᾶναι; τίς σ' ἐπῆρε δαιμόνων;

ΟΙ. Ἀπόλλων τάδ' ἦν, Ἀπόλλων, φίλοι, στρ. β'.
ὁ κακὰ κακὰ τελῶν ἐμὰ τάδ' ἐμὰ πάθεα. 1330
ἔπαισε δ' αὐτόχειρ νιν οὔτις, ἀλλ' ἐγὼ τλάμων.
τί γὰρ ἔδει μ' ὁρᾶν,
ὅτφ γ' ὁρῶντι μὴδὲν ἦν ἰδεῖν γλυκύ; 1335

ΧΟ. ἦν ταῦθ' ὅπωςπερ καὶ σὺ φῆς.

ΟΙ. τί δῆτ' ἐμοὶ βλεπτὸν, ἢ
στερκτὸν, ἢ προσήγορον
ἔτ' ἔστ' ἀκούειν ἡδονᾶ, φίλοι;
ἀπάγετ' ἐκτόπιον ὅτι τάχισταί με, 1340
ἀπάγετ', ὦ φίλοι, τὸν ὄλεθρον μέγαν,
τὸν καταρατότατον, ἔτι δὲ καὶ θεοῖς 1345
ἐχθρότατον βροτῶν.

ΧΟ. δεῖλαιε τοῦ νοῦ τῆς τε συμφορᾶς ἴσον,
ὥς ἠθέλησα μὴδέ σ' ἂν γινῶναί ποτε.

ΟΙ. ὀλοιβ' ὅστις ἦν ὃς [ἀπ'] ἀγρίας πέδας ἀντ. β'.
νομαῖδ' ἐπιποδίας ἔλαβέ μ' ἀπὸ τε φόνου 1350
ἔρυτο κἀνέσωσεν, οὐδὲν ἐς χάριν πράσσων.
τότε γὰρ ἂν θανὼν
οὐκ ἦν φιλοισιν οὐδ' ἐμοὶ τοσόνδ' ἄχας. 1355

- ΧΟ. θέλοντι κάμοι τοῦτ' ἂν ἦν.
- ΟΙ. οὐκουν πατρός γ' ἂν φονεὺς
 ἦλθον, οὐδὲ νυμφίος
 βροτοῖς ἐκλήθην ὧν ἔφυν ἄπο.
 νῦν δ' ἄθεος μέν εἰμ', ἀνοσίων δὲ παῖς, 1360
 ὁμογενὴς δ' ἀφ' ὧν αὐτὸς ἔφυν τάλας.
 εἰ δέ τι πρεσβύτερον ἔτι κακοῦ κακὸν,
 τοῦτ' ἔλαχ' Οἰδίπους. 1365
- ΧΟ. οὐκ οἶδ' ὅπως σε φῶ βεβουλεῦσθαι καλῶς.
 κρείσσων γὰρ ἦσθα μηκέτ' ὧν ἡ ζῶν τυφλός.
- ΟΙ. ὥς μὲν τὰδ' οὐχ ὧδ' ἔστ' ἄριστ' εἰργασμένα,
 μή μ' ἐκδίδασκε, μηδὲ συμβούλευ' ἔτι. 1370
 ἐγὼ γὰρ οὐκ οἶδ' ὄμμασιν ποίοις βλέπων
 πατέρα ποτ' ἂν προσεῖδον εἰς Αἰδοῦ μολῶν,
 οὐδ' αὖ τάλαιναν μητέρ', οἷν ἐμοὶ δυοῖν
 ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα.
 ἀλλ' ἡ τέκνων δῆτ' ὄψις ἦν ἐφίμερος, 1375
 βλαστοῦσ' ὅπως ἔβλαστε, προσλεύσσειν ἐμοί.
 οὐ δῆτα τοῖς γ' ἐμοῖσιν ὀφθαλμοῖς ποτέ·
 οὐδ' ἄστυ γ', οὐδὲ πύργος, οὐδὲ δαιμόνων
 ἀγάμαθ' ἱρὰ, τῶν ὁ παντλήμων ἐγὼ
 κάλλιστ' ἀνὴρ εἰς ἔν γε ταῖς Θήβαις τραφεῖς 1380
 ἀπεστέρησ' ἐμαντὸν, αὐτὸς ἐννέπων
 ὠθεῖν ἅπαντας, τὸν ἀσεβῆ, τὸν ἐκ θεῶν
 φανέντ' ἀναγνον καὶ γένους τοῦ Λαΐου.
 τοιάνδ' ἐγὼ κηλίδα μηνύσας ἐμήν
 ὕρθοις ἔμελλον ὄμμασιν τούτους ὄραν ; 1385
 ἡκιστά γ'· ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν
 πηγῆς δι' ὧτων φραγμός, οὐκ ἂν ἐσχύμην
 τὸ μάποκλῆσαι τούμὸν ἄθλιον δέμας,
 ἢ ἡ τυφλός τε καὶ κλύων μηδέν. τὸ γὰρ

- τὴν φροντίδ' ἔξω τῶν κακῶν οἰκεῖν γλυκύ. 1390
 ἰὼ Κιθαιρῶν, τί μ' ἐδέχου; τί μ' οὐ λαβῶν
 ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε
 ἑμαυτὸν ἀνθρώποισιν ἔνθεν ἢ γεγώς;
 ὦ Πόλυβε καὶ Κόρινθε καὶ τὰ πάτρια
 λόγῳ παλαιὰ δώμαθ', οἶον ἄρά με 1395
 κάλλος κακῶν ὑπουλον ἐξεθρέψατε.
 νῦν γὰρ κακός τ' ὢν κακ κακῶν εὐρίσκομαι.
 ὦ τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη
 δρυμός τε καὶ στενωπὸς ἐν τριπλαῖς ὁδοῖς,
 αἱ τοῦμόν αἶμα τῶν ἐμῶν χειρῶν ἄπο 1400
 ἐπίετε πατρός, ἄρά μου μέμνησθ' ὅτι,
 οἷ' ἔργα δράσας ὑμῖν, εἴτα δεῦρ' ἰὼν
 ὅποι' ἔπρασσον αὐθις; ὦ γάμοι γάμοι,
 ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες πάλιν
 ἀνεῖτε ταυτὸν σπέρμα, κάπεδείξατε 1405
 πατέρας, ἀδελφούς, παῖδας, αἷμ' ἐμφύλιον,
 νύμφας, γυναῖκας, μητέρας τε, χῶπόσα
 αἰσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται.
 ἀλλ' οὐ γὰρ αὐδᾶν ἔσθ' ἂ μηδὲ δρᾶν καλόν,
 ὅπως τάχιστα πρὸς θεῶν ἔξω μέ που 1410
 καλύνφατ', ἢ φονεύσατ', ἢ θαλάσσιον
 ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι.
 ἴτ', ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν.
 πίθεσθε, μὴ δείσητε. τὰμὰ γὰρ κακὰ
 οὐδεὶς οἷός τε πλὴν ἐμοῦ φέρειν βροτῶν. 1415
- ΧΟ. ἀλλ' ὦν ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε
 Κρέων τὸ πράσσειν καὶ τὸ βουλευεῖν· ἐπεὶ
 χώρας λείλειπται μόνος ἀντὶ σοῦ φύλαξ.
- ΟΙ. οἴμοι, τί θῆτα λέξομεν πρὸς τόνδ' ἔπος;
 τίς μοι φωνεῖται πίστις ἔνδικος; τὰ γὰρ 1420

- πάρος πρὸς αὐτὸν πάντ' ἐφηύρημαι κακός.
 ΚΡ. οὐχ ὥς γελαστής, Οἰδίπους, ἐλήλυθα,
 οὔδ' ὥς ὄνειδιῶν τι τῶν πάρος κακῶν.
 ἀλλ' εἰ τὰ θνητῶν μὴ καταισχύνεσθ' ἔτι
 γένεθλα, τὴν γοῦν πάντα βόσκουσαν φλύγα 1425
 αἰδεῖσθ' ἀνακτος Ἑλίου, τοιόνδ' ἄγος
 ἀκάλυπτον οὕτω δεικνύναι, τὸ μήτε γῇ
 μήτ' ὄμβρος ἱρὸς μήτε φῶς προσδέξεται.
 ἀλλ' ὥς τάχιστ' ἐς οἶκον ἐσκομίζετε.
 τοῖς ἐν γένει γὰρ τὰγγενῇ μάλισθ' ὄραν 1430
 μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά.
- ΟΙ. πρὸς θεῶν, ἐπέειπερ ἐλπίδος μ' ἀπέσπασας,
 ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμέ,
 πιθοῦ τί μοι· πρὸς σοῦ γὰρ, οὐδ' ἐμοῦ, φράσω.
- ΚΡ. καὶ τοῦ με χρείας ὤδε λιπαρεῖς τυχεῖν; 1435
- ΟΙ. ῥῖψόν με γῆς ἐκ τῆσδ' ὅσον τάχισθ' ὅπου
 θνητῶν φανοῦμαι μηδενὸς προσήγορος.
- ΚΡ. ἔδρασ' ἂν εὖ τοῦτ' ἴσθ' ἂν, εἰ μὴ τοῦ θεοῦ
 πρῶτιστ' ἔχρηζον ἐκμαθεῖν τί πρακτέον.
- ΟΙ. ἀλλ' ἦ γ' ἐκείνου πᾶσ' ἐδηλώθη φάτις, 1440
 τὸν πατροφόντην, τὸν ἀσεβῆ μ' ἀπολλύναι.
- ΚΡ. οὕτως ἐλέχθη ταῦθ'· ὅμως δ' ἔν' ἔσταμεν
 χρείας ἄμεινον ἐκμαθεῖν τί δραστέον.
- ΟΙ. οὕτως ἄρ' ἀνδρὸς ἀθλίου πεύσεσθ' ὕπερ;
- ΚΡ. καὶ γὰρ σὺ νῦν τὰν τῷ θεῷ πίστιν φέροις. 1445
- ΟΙ. καὶ σοί γ' ἐπισκῆπτω τε καὶ προτρέψομαι,
 τῆς μὲν κατ' οἴκουσ αὐτὸς δν θέλεις τάφον
 θοῦ· καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὕπερ.
 ἐμοῦ δὲ μήποτ' ἀξιωθῆτω τόδε
 πατρώων ἄστυ ζῶντος οἰκητοῦ τυχεῖν. 1450
 ἀλλ' ἔα με ναίειν ὄρεσιν, ἐνθα κλήζεται

οὔμῳς Κιθαιρῶν οὗτος, ὃν μήτηρ τέ μοι
πατήρ τ' ἐθέσθην ζῶντι κύριον τάφον,
ἔν' ἐξ ἐκείνων, οἳ μ' ἀπωλλύτην, θάνω.
καίτοι τοσοῦτόν γ' οἶδα, μήτε μ' ἂν νόσον 1455

μήτ' ἄλλο πέρσαι μηδέν· οὐ γὰρ ἂν ποτε
θνήσκων ἐσώθην, μὴ 'πί τῃ δεινῷ κακῷ.
ἀλλ' ἡ μὲν ἡμῶν μοῖρ' ὅποιπερ εἴσ', ἴτω
παίδων δὲ τῶν μὲν ἀρσένων μὴ μοι, Κρέον,
προβῇ μέριμναν· ἄνδρες εἰσὶν, ὥστε μὴ 1460

σπάνιν ποτὲ σχεῖν, ἐνθ' ἂν ὦσι, τοῦ βίου·
ταῖν δ' ἀθλῖαιν οἰκτραῖν τε παρθένοιον ἐμαῖν,
αἷν οὐ ποθ' ἡμῇ χωρὶς ἐστάθῃ βορᾶς
τράπεζ' ἄνευ τοῦδ' ἀνδρός, ἀλλ' ὅσων ἐγὼ
ψαύοιμι, πάντων τῶνδ' αἰεὶ μετειχέτην· 1465

αἷν μοι μέλεσθαι· καὶ μάλιστα μὲν χεροῖν
ψαῦσαι μ' ἴασον, ἀποκλαύσασθαι κακά.
ἴθ' ὄναξ,

ἴθ' ὃ γοιῇ γενναῖε. χερσὶ τὰν θιγῶν
δοκοῖμ' ἔχειν σφὰς, ὥσπερ ἡνίκ' ἔβλεπον. 1470
τί φημί;

οὐ δὴ κλύω που πρὸς θεῶν τοῖν μοι φίλοιον
δακρυρροοῦντοιν, καὶ μ' ἐποικτεῖρας Κρέων
ἔπεμψέ μοι τὰ φίλτατ' ἐκγόνοιον ἐμοῖν;
λέγω τι; 1475

P. λέγεις. ἐγὼ γάρ εἰμ' ὁ πορσύνας τάδε,
γνοὺς τὴν παροῦσαν τέρψιν, ἣ σ' εἶχεν πάλαι.

I. ἀλλ' εὐτυχοίης, καὶ σε τῇσδε τῆς ὁδοῦ
δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι
ὃ τέκνα, ποῦ ποτ' ἐστέ; δεῦρ' ἴτ', ἔλθετε 1480
ὥς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας,
αἱ τοῦ φυτουργοῦ πατρὸς ὑμῖν ὧδ' ὁρᾶν

τὰ πρόσθε λαμπρὰ προὔξένησαν ὄμματα·
 ὃς ὑμῖν, ὦ τέκν', οὐθ' ὀρώων οὐθ' ἱστορώων
 πατὴρ ἐφάνθη· ἔνθεν αὐτὸς ἠρόθη. 1485
 καὶ σφὼ δακρύω· προσβλέπειν γὰρ οὐ σθένω·
 νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου,
 οἷον βιώωναι σφὼ πρὸς ἀνθρώπων χρεῶν.
 ποίας γὰρ ἀστῶν ἦξετ' εἰς ὀμιλίας;
 ποίας δ' ἐορτὰς, ἔνθεν οὐ κεκλαυμέναι 1490
 πρὸς οἶκον ἵξεσθ' ἀντὶ τῆς θεωρίας;
 ἀλλ' ἡνίκ' ἂν δὴ πρὸς γάμων ἦκητ' ἀκμάς,
 τίς οὗτος ἔσται, τίς παραρρίψει, τέκνα,
 τοιαῦτ' ὀνειδὴ λαμβάνων, ἃ τοῖς ἐμοῖς
 γονεύσιν ἔσται σφῶν θ' ὁμοῦ δηλήματα; 1495
 τί γὰρ κακῶν ἄπεστι; τὸν πατέρα πατὴρ
 ὑμῶν ἔπεφνε· τὴν τεκοῦσαν ἤροσεν,
 ὅθεν περ αὐτὸς ἐσπάρη, κακὰ τῶν ἴσων
 ἐκτήσαθ' ὑμᾶς, ὧν περ αὐτὸς ἐξέφυ.
 τοιαῦτ' ὀνειδιεῖσθε. κῆρα τίς γαμεί; 1500
 οὐκ ἔστιν οὐδεὶς, ὦ τέκν', ἀλλὰ δηλαδὴ
 χέρσους φθαρῆναι καγάμους ὑμᾶς χρεῶν.
 ὦ παῖ Μενοικέως, ἀλλ' ἐπεὶ μόνος πατὴρ
 ταύταιν λείλειψαι, νῶ γὰρ, ὦ φυτεύσαμεν,
 ὀλώλαμεν δὴ ὄντε, μή σφε περιίδης 1505
 πτωχὰς ἀνάνδρους ἐκγενεῖς ἀλωμένας,
 μηδ' ἐξισώσης τάσδε τοῖς ἐμοῖς κακοῖς.
 ἀλλ' οἴκτισόν σφας, ὧδε τηλικάσδ' ὀρώων
 πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.
 ξύννευσον, ὦ γενναῖε, σῇ ψαύσας χερσὶ. 1510
 σφῶν δ', ὦ τέκν', εἰ μὲν εἰχέτην ἤδη φρένας,
 πόλλ' ἂν παρήνουν· νῦν δὲ τοῦτ' εὐχέσθ' ἐμοὶ,
 οὐ κωρὺς ἐγὼ ζῆν, τοῦ βίου δὲ λόφονος

- ὕμᾱς κυρῆσαι τοῦ φντεύσαντος πατρός. 1514
- ΚΡ. αἴλις ἴν' ἐξήκεις δακρύων. ἀλλ' ἴθι στέγης ἔσω.
- ΟΙ. πειστέον, κεῖ μηδὲν ἡδύ.
- ΚΡ. πάντα γὰρ καιρῷ καλά.
- ΟΙ. οἶσθ' ἐφ' οἷς οὖν εἰμι ;
- ΚΡ. λέξεις, καὶ τότ' εἴσομαι κλύων.
- ΟΙ. γῆς μ' ὅπως πέμψεις ἄποικον.
- ΚΡ. τοῦ θεοῦ μ' αἰτεῖς δόσιν.
- ΟΙ. ἀλλὰ θεοῖς γ' ἔχθιστος ἦκω.
- ΚΡ. τοιγαροῦν τεύξει τάχα.
- ΟΙ. φῆς τάδ' οὖν ; 1520
- ΚΡ. ἃ μὴ φρονῶ γὰρ οὐ φιλῶ λέγειν μάτην.
- ΟΙ. ἄπαγέ νύν μ' ἐντεῦθεν ἤδη.
- ΚΡ. στείχε νυν, τέκνων δ' ἀφοῦ.
- ΟΙ. μηδαμῶς ταύτας γ' ἔλῃ μου
- ΚΡ. πάντα μὴ βούλου κρατεῖν.
καὶ γὰρ ἀκράτησας οὗ σοι τῷ βίῳ ξυνέσπετο.
- ΧΟ. ὦ πάτρας Θήβης ἔνοικοι, λεύσσειτ', Οἰδίπους ὅδε,
ὃς τὰ κλείν' αἰνίγματ' ἤδη καὶ κράτιστος ἦν ἀνὴρ,
[ὅστις οὐ ζήλω πολιτῶν καὶ τύχαις ἐπιβλέπων,]
εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.
ὥστε θνητὸν ὄντ' ἐκείνην τὴν τελευταίαν ἰδεῖν
ἡμέραν ἐπισκοποῦντα μηδὲν ὀλβίζειν, πρὶν ἂν
τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθῶν. 1530

ŒDIPUS TYRANNUS.

NOTES.

2. = *τίνες εἰσὶν αἷδε αἱ ἔδραι ὥς θοάξετε*; implying *why*? Comp. 938. Jelf's Gr. Gr. § 881, 1.
ἔδρας cognate acc. (comp. Aj. 42.) after *θοάξετε* = *θαάσσετε, θάσσετε, θακεῖτε*.
3. *Adorned with suppliant boughs*, (comp. 19) i. e. of laurel or olive entwined with wool: *στέφῃ*, 913. Herod. vii. 41.
ἐξεστεμμένοι = *velati* in Virg. *Æn.* vii. 154; xi. 101.
4. *θυμιαμάτων* gen. after verb of *fulness*; Wordsworth's Gr. Gr. § 132, g.
6. *παρ' ἀγγέλων—ἄλλων*, *from others as messengers*, not *from other messengers*.
8. *πᾶσι κλεινός*, *celebrated by all*; in *all men's mouths*. See 40, note.
9. *πρέπων ἔφους φωνεῖν* = *πρέπον ἐστὶ σοι φωνεῖν*.
10. *καθέστατε*, syncopated perfect. See El. 50, note.
11. *στέρξαντες*, *praying*. Comp. Latin *amabo te*. Participle explanatory of the *τίς τρόπος*. Jelf, § 693.
ὥς with gen. abs. 145, 241. Jelf, § 701, b.; here it goes *with φράζε*, 9; *tell me, &c.*, believing that I am ready, &c.
12. *μή οὐ* require a neg. preceding; here implied in *δυσάλητος* = *οὐκ οἰκτίρμων*, *I should not be compassionate if I*

did not pity. Jelf, § 750, 3; οὐ might have been omitted, as δυσάληγτος is not necessarily a neg.

14. χώρας, gen. after verb of *ruling*; Wor. § 132 c, obs. Οἰδίπους, a heteroclitc noun. Gen. -ποδος (not in Soph.), poet. -που (40, 925, 1091); Æol. -πόδαο, Dor. -πόδᾱ, Ion. -πόδεω, as if from Οἰδιπόδης. Dat. -ποδι; -πόδη, Acc. -ποδᾱ, -πουν (514); -πόδην, -πόδαν (Ced. Col. 222). Voc. -πους (646, 739, 1073, 1422), -που (405); -ποδᾱ (1194.) Jelf, § 116, 3.

16. *Your altars*, i. e. altars of Apollo Ἀγυιεύς (and perhaps also Diana and Minerva, comp. 164, τρισσὸι ἀλεξίμοροι) before the house; 919; El. 637, 1376.

17. πτέσθαι, 2 aor. for πέτεσθαι, dropping the radical vowel. Wor. § 93, § 81. σύν γῆρα = συνόντες γῆρα, not = *heavy with old age*. See 123; Aj. 1017.

18. ἱερῆς Att. for ἱερεῖς. Comp. Aj. 189, 390; El. 690, 709.

20. ἀγοραῖσι. dat. loci. El. 174, note.

21. μαντεῖα, adj. σποδῶ, i. e. altar. Ἴσμηνοῦ, i. e. Apollo Ismenius, said to be oracular, Herod. viii. 134; his temple was at Thebes, near the river Ismenus.

24. οἶᾱ τε, *here* the first syll. *might* be either long or short, as the third foot may be either spondee or iambus; but in 1415, and six other places in Soph., it stands in the second place, and so *must* be iambus, οἶος τε; Ced. Col. 262, 803, 1136, 1418; Trach. 742; Phil. 925.

25. κἀλυξιν, circumstantial dat., i. e. of that particular thing in which the action takes place; Jelf, § 603, 1: so *here*, of that *in which*, or *with which* the wasting takes place.

26. βουνόμοις for βοῶν [νεμομένων]. See El. 244, note.

27. ἀγόνοις, *unhorn*; comp. ἐγκάρποις; proleptic, Jelf, §

439, 2. Or *which produce no offspring. Or premature.* Compare, for the account, Herod. vi. 139.

ἐν δὲ—σκήψας for ἐνσκήψας, by Tmesis; as EL 713. Jelf explains *not* by Tmesis unless there intervene only a particle or exclamation, so that the connection of the two parts is not wholly destroyed (§ 640, 2; § 643, obs. 2.) Then ἐν δὲ will be adverbial.

29. μέλας δ'. N.B. Apostrophe at the end of a verse; so 332, 785, 791, 1184, 1224; EL 1017. As a *general* rule, those syllables which in the middle of a verse would be cut off, are at the end of a verse not cut off or absorbed into the following verse. Herm. de metris, lib. i. § 12.

31. οὐκ ἰσούμενον (ἴσον) κρίνοντες.

32. ἐξόμεσθα, older form, poetice for -εθα. Wor. § 48. obs. 3. ἐφέστιοι = ἐπὶ τῇ ἐστίῳ. Comp. EL 419, note.

33. συμφοραῖς, *accidental events, accidents.* ξυναλλαγαῖς, *interventions.* Comp. 44, συμφορὰς, *events, results.*

35. ὅς γε, *forasmuch as thou—.* ἐξέλυσας, *didst put a stop to the δασμός.* ἔστυ, acc. after μολών, verb of *motion to.*

39. ἡμῖν, dat. commodi. Jelf, § 598.

40. πᾶσιν, *in the sight (judgment) of all men.* Comp. 8, 616; Jelf, § 600, 1. Οἰδίκου gen.; see 14, note.

43. The construction of the two clauses is different; we might have had ἤκουσας. Comp. 310, 395, 452.

48. προμηθίας, *because of thy former πρ.* Causal gen. after κληῖται; i. e. gen. of that peculiarity in the object which occasions the action of the verb. Jelf, § 481, 1; commonly explained as after ἔνεκα understood.

49. *Oh! may we not so remember (have such a recollection of) thy reign, as having in it once been set upright and*

fallen afterwards. μεμνῶμεθα, opt. perf. pass. μεμνήμην or -ψμην, Jelf, § 247, 6; instead of the circumlocution of pass. part. with εἶην. The opt. = *Dii faxint ne—*; the subj. μεμνῶμεθα, = *cave tu ne—*. See Buttm. Irreg. Gr. Verbs, μιμνήσκω.

57. The *negation* is a *prolepsis*, by which the Greeks add to the verb (or adj. &c.) the result or tendency of the verbal action, though it has not yet happened. *Empty of men, who (on this supposition) do not dwell therein; ὥστε μηδένα ξυνοικεῖν ἔσω.* Comp. El. 240, note. ἀνδρῶν gen. after adj. of *privation*. Wor. § 132, g.

60. νοσοῦντες κ.τ.λ. An *anacoluthon*; i. e. the construction is not carried out. It might have gone on, *δμως οὐ νοσεῖτε ἐξ ἴσου ὡς ἐγώ*, changed to οὐκ ἔστιν ὑμῶν *δοτι* κ.τ.λ., to include *all without exception*.

67. ὁδοῦς, acc. of *motion along*. Aj. 30, note.

70. γαμβρός, *brother-in-law*; see 577; and Preface.

71. Observe *ὅτι* followed by *τί* in the same indirect question; Jelf, § 877, obs. 2. Wund. reads πύθοιτο, τί. πύθοιτο opt. after ἔπεμψα, 309, 713, 730, 948, 1161, Wor. § 40, obs. N.B. *τηνδ᾽* short before initial *ρ*, very unusual in Att. poets; *ρ* initial being aspirated, and therefore equivalent to a double consonant. Jelf, § 40, 5.

73. *And [this] day computed with the [due] time for such a journey frets me as to what he is about.*

74. τί. 71, note; 155; Aj. 794.

τοῦ γὰρ κ.τ.λ. *For beyond my expectation he is away longer than is fitting. εἰκότος*, what seemed probable to me; not *what was seemly*, for this would be tautologous with τοῦ καθήκοντος χρόνου. gen. after τέρα.

- πλείων [χρόνον], acc. of *duration of time*; Wor. § 141, a.
76. Subj. after *δταν* signifies some indefinite time to come, on which however depends by connection of effect some further fact; Jelf, § 842, 3.
77. *δηλοῖ*, subjunctive. *μη δρῶν*, equivalent to a conditional clause; *if I did not*; Jelf, § 746, 2.
80. *ei γάρ*, *would that*; with opt. of something pres. or fut. Wor. § 177, obs. 3.
81. *σωτήρι*, used as a fem. adj.; the regular fem. form is *σώτειρα*. So in 185 *ικτῆρες* is fem. Nouns in *-τηρ*, *-τής*, *-τωρ*, properly applied only to *persons*, are also applied as adj. to *things*. See Jelf, § 132, obs. 2.
82. *εἰκάσαι*, infin. absolute: El. 410; Wor. § 160, obs. *ἡδύς* [ἔστι]; so *ἔτοιμος* [εἰμι], 92. *οὐ γὰρ ἄν*, *for [otherwise]*, &c. *ἄν* is used with a historic tense of the indic. when it follows a supposition the truth of which would not be allowed. Wor. § 154, a. El. 323 note, 374 note.
83. *δάφνης*, gen. *copiæ* after *πολυστεφής*. 4, note. El. 896. *δάφνη*, vowel short before mute and *ν*. Comp. 109, 1111; Jelf, § 39, obs. 3.
84. *ξύμμετρος ὥς κλύειν*. *Within reach (measure) so as to hear*. *ὥς* = *ὥστε*. Comp. Ant. 292.
85. *κήδευμα*, abstract for concrete *κηδεστής*. Comp. 1, *τροφή*; 1344, *ὀλεθρον*. Jelf, § 353, 1.
87. Good. *For I say that even the difficulties in it (sc. where it bids us search out the murderer of Laius,) if rightly carried out would altogether be fortunate for us.*
ei with the opt. = supposing that, coupled with a wish.
Jelf, § 855, 1. ἄν εὐτυχεῖν. ἄν with inf. in orat. obliqua, where orat. recta would have opt. Jelf, ibid, 3, a.

90. λόγῳ dat. of cause; *through your present saying*. Wor. § 185, fin. οὐτ' οὖν, comp. El. 199, note. οὖν marks the antithesis strongly.
94. τὸ πένθος, *my grief*. τῶνδε, *for these*. Comp. El. 348. gen. of object. Wor. § 130, b.
95. λέγοιμ' ἄν = fut. Wor. § 159, § 167 init. Comp. 282, 343. In 2nd person it = a mild imperat. EL 1491.
96. ἄνωγεν, perf. with present sense continued from the perf. Comp. El. 1458, note.
99. τρόπος, *peculiar character*, referring to the treatment it may require: and it is explained in 101, as caused by the blood-guiltiness.
100. ἀνδρηλατῶντας, acc. part. continuing the construction of ἐλαύνειν, 98.
101. ὥς τὸδ' αἶμα, acc. abs. for gen. abs. Wor. § 163, obs.
105. ἀκούων expresses the means, *by hearing it*. Jelf, § 698.
106. ἐπιστέλλει [Φοῖβος,] 96. τούτου gen. after αὐτοέντας.
108. γῆς, gen. after adv. of place. Wor. § 172. El. 404, note.
111. τᾶμ. Crasis of ο and α makes ᾶ. Wor. p. 144, cap. vii.
113. συμπίπτει, pres. for aor. Comp. 437; El. 899, note.
115. ὥς = ἐπεὶ, with sense of *since*, ἐξ οὗ. El. 508, note.
117. στου, gen. after ἐκμαθών. *From whom hearing, any one might have used [the information.]* ἐκμαθών, part. for a conditional clause; 77, note; Jelf, § 855, obs. 5. ἐχρήσατ' ἄν. Jelf, § 424, α.
124. ἐπράσσετο pass. See Lidd. and Scott. *Unless perchance the matter had been transacted with money from*

hence. i. e. unless he had been suborned by money from hence. Stripped of the interrog. this = *εἰ μὴ ἐπράσσετο κ.τ.λ., οὐκ ἂν ἔβη κ.τ.λ.*; comp. 432.

125. *τόλμης*, gen. after *τόδε* used as subst. Jelf, § 442, *b*.

134. *πρὸ κ.τ.λ., engaged in this care in favour of the dead.* *πρὸ* = *ὑπέρ*, of assistance. Wor. § 185. *ἐπιστροφή*, a turning of one's attention towards. El. 182, note.

138. *αὐτοῦ* i. e. *ἐαυτοῦ*, for *ἐμαντοῦ*. Comp. Trach. 451, *αὐτὸν* for *σεαυτόν*. Jelf, § 654, 2, *b*. Wor. § 37, *b*, obs. *ἀποσκεδῶ* Att. fut. contr. for *-ᾶσω*. 232; El. 495, note.

139. *ἂν—ἂν*. Comp. 602. First *ἂν* qualifies *θέλοι* and makes the whole sentence hypothetical, the second *ἂν* goes with the emphatic word *κἄμει*, *perhaps*. Jelf, § 432, *b*.

142. *βόθρων*, gen. after *ἵστασθε* = *ἀνίστασθε ἀπὸ—* (comp. 147); so 24, *βυθῶν*. Jelf § 530, 1.

143. If successful in their petitions, suppliants took away their boughs; if not, they left them at the altar.

145. *ὥς*. Comp. 11, note.

148. *ἐξαγγέλλεται*, *declares of himself, promises*: or mid. for act.; Aj. 1376. *ᾧν* by attraction for *ᾧ*, Wor. § 149.

150. *νόσου*, gen. after *παυστήριος*. Comp. El. 447, note.

151. *Διός*. Apollo was only the spokesman (*προφήτης*) or mouth-piece of his father Zeus. Æsch. Eum. 19. Virg. Æn. iii. 251. El. 655—659.

152. *Πυθῶνος*, gen. after *ἔβας*, as if *ἀπὸ*. Comp. 142, note.

153. *Θήβας*. acc. of motion to a place; Jelf, § 557. *φρένα*, acc. after *ἐκτέταμαι*, quasi *κατὰ*. Wor. § 142. *πάλλων*. *trans. verb used intrans.*; see list in Jelf, § 359; *ἰ κεύθω*, 568; Aj. 635; El. 869: or for *παλλόμενος*.

154. *λήϊε*, invoked with a cry, *ἦη*. So 1096. In 174 it = accompanied by cries, grievous.
155. *ἀζόμενος*, τί κ.τ.λ., comp. 74. *ἀμφί*. because of; Wor. § 194, b. *νέον*, adv.; Œd. Col. 1775; or agrees with τί.
156. *ῶραις*, [i. e. after the lapse of seasons] when seasons are brought round. Dat. abs. Jelf, § 699.
159. *κεκλόμενος*, nom. pendens; as if there followed *στέργω* (*rogo vos ut*) *τρισσοὺς ἀλεξιμόρους προφανῆναί μοι*. an anacoluthon. Comp. 60, note.
161. *κυκλόντα* = *κυκλικόν*, in shape of a circle; the circular throne in the Agora, = the throne in the circular Agora; by hypallage, comp. 1376. Eur. Or. 909, *ἀγορᾶς κύκλον*. Wordsw. Ath. and Att. p. 67, the circle of the Agora. *εὐκλέα*, acc. Compounds of *κλέος* have both forms of acc., -εᾶ, and -εᾶ; Wor. § 31, obs. 1.
173. If *ἀγόνοισ*, vs. 27, means that the children are not born, this passage must mean, nor do women recover from their grievous labours by bringing forth, *τόκοισιν* dat. instrumenti; or at birth-time, dat. temporis; i. e. they remain childless. If it means premature, this passage means, nor at the birth do women bear up against their grievous labours. *λήϊων*, 154, note. *ἀνέχουσι* intrans. *καμῶτων* gen. after *ἀνέχουσι*, Jelf, § 531; comp. 142, note.
175. *ἄλλφ* = *ἐπ' ἄλλφ*, *aliū super aliū*. Comp. Aj. 866. Jelf, § 604, 1. *ἄπερ* = *καθάπερ*.
178. *ῶν*, gen. after *ἀνδριθμός*; El. 232, note. in which corpses unnumbered, abounding, the city is wasted.
180. *νήλεα*, unpitied, usually unpitying; as *φοβερᾶν*, 158. *πρὸς πέδφ*, on the plain. *θανατᾶφόρα*, Dor. for -ηφόρα.
182. *ἐν δέ*, and amongst them, Aj. 675. *ἐπι*, moreover, adverbial; see 27, note.

185. πόνων gen. after ἐπιστενάχουσιν, *wail for*; Jelf, § 488; comp. 233, El. 1117. ἰκτῆρες, fem. comp. 81, note.
186. λάμπει, *sounds clear*. Comp. 473; Phil. 189. ὄμαυλος, comp. βοή πάραυλος, Aj. 892.
190. N.B. Ἄρεα, tribrach for iambus, = Λύκει' in antistrophe, 203. So βέλεα, 205; ὄρεα, 208; πάθεα, 1330. ἄχαλκος ἀσπίδων = ἀνευ ἀσπίδων χαλκῶν. For the gen., see Wor. § 132, g, obs. 1; comp. El. 36, note; Aj. 321.
191. περιβόητος act., *advancing with shouts*; Jelf, § 356, obs.
194. νωτίσαι, infin. dependent on πέμψον, whence supply and [grant] that Mars may turn in backward course beyond our country's bounds, πέμψον unequally applied to ἀλκῶν and νωτίσαι, by Zeugma; El. 72, note. Δρόμημα, acc. cogn. to the intrans. notion in νωτίσαι, *to retreat*; comp. Aj. 42; Jelf, § 558, 1. Or simply transit., *to turn his backward course*.
198. τέλει, omnino, = τελῶς; *simply, altogether*. If the night leave anything at all, the day comes upon this, ἐπερχέται. [Others make τέλει at its close.] The sense is, if anything is left undestroyed in the night, this is destroyed in the day. εἰ with subj. for ἐάν, ἥν, not common in Att., scarcely ever in prose: used by Homer and Herod. (Ion.) and Theocr. (Dor.) Jelf, § 854, obs. 1.
200. τόν, Ἄρεα, the pest, personified; 198-9 parenthetical τόν, art. for dem. pron. Wor. § 118. Jelf, § 444, 5.
202. ὀπό, with; nearly = dat. alone. Wor. § 199, b.
203. Λύκειε, epithet of Apollo the Averter. See El. 7, note.
205. ἐνδατεῖσθαι. Mid. to divide; spread [rumours of] celebrate; either, in good sense, to celebrate, as her

or, in bad sense, *to revile*, as Trach. 791. Others make it pass. literally *to be divided, scattered, hurled*; see 202.

N.B. ἄδᾶμαρ' tribrach, = trochee ἦτρος in stroph., 191.

207. Trach. 214 Artemis is called θεὰ ἀμφίπυρος, with a torch in each hand.

210. γᾶς gen. after ἐπάνυμον, adj. of *community, relationship*. Jelf, § 507. So 212, 420.

212. δμόστολον, *attended by*. Comp. στόλος, 168.

Μαινάδων, gen. after δμόστολον, for compounds of σύν and δμοῦ often take gen. instead of dat. OED: Col. 1482.

215. ἀπότιμον = ἄτιμον. See Il. v., 890. Comp. 196.

216. ἃ δ' αἰτεῖς, *but as to what you ask for*, followed by fem. in 218. Jelf § 821, 1.

219. λόγου, gen. after ξένος = *ignorant*; Wor. § 132, f, obs.

220. For [if I were not thus ignorant of the whole matter,] I should not search it long without having some evidence.

227. καί. The apodosis, which is not expressed, may be supplied thus: *And if he is afraid [to tell me all, being himself the guilty one, then] of himself (i. e. of his own accord, ultro,) secretly-withdrawing the charge against himself, [let him depart]; for he shall suffer nothing hard to bear, but shall depart from the land scathless. Or, If he is afraid, and shrinks from declaring himself the charge against himself, [still let him declare it]; for, &c.*

233. φίλου, gen. after δέσας. Comp. 185, note.

235. ἐκ τῶνδε, *after these things*. So 282: ἐκ, *proceeding out of, hence, following after*, more like ἀπό. Wor. § 134. ταῦτα κλύειν ἐμοῦ, *hear this from me*. Wor. § 132, f, obs. 2; gen. personæ, acc. rei.

236. τὸν ἄνδρα, acc. after εἰσδέχεσθαι, 238. Construction, ἀπαυδῶ μὴτ' εἰσδέχεσθαι τινὰ τῆσδε γῆς τὸν ἄνδρα τοῦτον. γῆς τῆσδε τινά, *any one of this land*; comp. Aj. 1175.
238. εἰσδέχεσθαι, supply εἰς οἶκους from 241. μήτε after verb of prohibition ἀπαυδῶ, 236; from which supply κελεύω in 241; comp. El. 72, note.
240. κοινόν, *associate*; Aj. 267. ποιεῖσθαι, El. 320, note.
248. νιν, superfluous after τὸν δεδρακότα. Trach. 289.
251. παθεῖν, *that [I] may suffer*.
255. μὴ goes with εἰ, not with θεήλατον. Comp. El. 992.
256. οὐδ' εἰκὸς ἦν εἶναι, *It would not have been right for you to leave*. Comp. χρῆν with pres. inf. El. 529. εἰκὸς ἦν in apodosis without εἶναι. Jelf, § 858, 3.
258. ἐπεὶ, *since*. 264 ἀνθ' ὧν, *therefore, &c.*, apodosis. ἀντί, El. 575. τε, i.e. *both I am, &c.*; answered to by τε, 261.
261. *And since his children (had not issue failed to him) would have been born brothers to my children: i.e. we should have a common family*. κοινά, comp. Ant. 1; Œd. Col. 535. neut. as if agreeing with τέκνα. παίδων, gen. after κοινά, comp. 210, note. κοινῶν, superfluous, unless it marks the relationship more strongly.
263. ἐνέηλατο. 1 aor. mid. from ἐνάλλομαι. 1261. Ant. 1346.
264. τὰδ' = τῇνδε τὴν μάχην, acc. cogn. Comp. Aj. 1346.
267. λαβδακεῖν for λαβδάκου, adj. for attributive gen. Jelf, § 435, a. παιδί, dat. commodi.
270. αὐτοῖς superfluous after τοῖς δρῶσιν. See 248, note. ἀνιέναι, *to produce neither crops from the earth for them, &c.*
272. φθερεῖσθαι, fut. for pres. as the object of the wish is something fut. Jelf, § 405, obs. 3.

283. *μή οὐ*. After verbs of prohibition the Greeks add *μή* to the inf.; and if the verb has a neg. *οὐ* also is added. Jelf, § 749, 1; § 750, 2. Comp. 12, note; El. 107.

284. *ἀνακτι*, dat. after *τὰ αὐτὰ*. 840, note.

287. *ἐν ἀργοῖς* = *ἀργῶς*. Comp. Aj. 971.

296. *οὐδ' ἔπος φοβεῖ [τοῦτον]*, *ᾧ μή κ.τ.λ.* *δρῶντι* for inf.

302. *εἰ καί*, *although*; allows a thing really true; *καὶ εἰ*, *even if*, allows a supposed case which does not exist. Jelf, § 861, 2. *δέ*, *yet*. Ant. 234.

304. *μῶνον*, Ion. for *μόνον*. 305. *κλύεις* for *ἀκήκοας*.

310. *Grudging neither augury derived from birds (395-8) nor any other suggestion of divination which you know.*

313. *ῥῦσαι*, applied unequally, by Zeugma, to *σεαυτόν*, &c., and to *μίασμα*, *purge away all pollution caused by the murder of Laius*. Comp. 194, note.

314. *For a man to confer benefits from such sources as he has and is able, &c.* *ἔχοι*, comp. 979; El. 1378, note.

316. *τέλη λῦει* = *λυσιτελεῖ*. El. 1005. *φρονοῦντι* for inf.

317. *Though I knew this peril well, I forgot it when I came here; for [had I not forgotten it] &c.* Comp. 82, note.

325. *ὥς οὖν κ.τ.λ.* *That then I may not be in the same case, viz. to speak inopportunately—: speech interrupted.*

328. *But I never will declare my (φάτις, 323) tale of ill, that I may avoid telling of thine. Others put a stop at μήποτε. But I never will [consent to speak]; and Herm. εἰπὼν; in order that I may not, while uttering my words, also declare your ills.*

332. *ἐγὼ* coalesces with *οὐτ'* into a dissyllable. So 1002.

333. *ἀν πόθοιο* = fut. Comp. 95, note; so 343.

337. *ὀργὴν τὴν ἐμήν*, the anger which I cause: for see 335.
Then *τὴν σὴν*, that which thou dost cause.

338. N.B. *ἐμῇ* before double consonant *ψ* in following word.

340. *ἄ* (cogn. acc.) and *πόλιν*, double acc. See El. 94, note.

341. *αὐτά*, Schol. *αὐτόματα*. 343. *πρὸς τάδε*, therefore.

344. *ἥτις ἀγρ.* [*ἐστίν*] = *ἀγριωτάτης*. Jelf, § 870, obs. 4.

345. *ὡς ὀργῆς ἔχω*, according to the rage in which I am.
Jelf, § 528. *καὶ μὴν*. Jelf, § 728, 3, c.

346. *ἴσθι δοκῶν*, know that you appear. El. 24, note.

347. *ὅσον μὴ*, so far as in not killing him with your own hand.

350. *ἐννέπω σέ ἐμμένειν*, jubeo te, &c. El. 233, note.

353. *ὡς ὄντι κ.τ.λ.* As if *ἐννέπω σοι* had preceded. Jelf, § 674, and obs. 2. By this change of construction the ambiguity of *ὡς ὄντα* after *ἐμῇ* is avoided.

355. N.B. *σου* enclitic. *And do you perchance think that you will escape [punishment for] this?* El. 626, note.

360. *ἡ' κπειρᾷ λέγειν*; or *do you make trial of me that I should speak?* Verb. mid. 2nd. sing.

361. *οὐχ κ.τ.λ.* An answer to *οὐχὶ ξυνήκας π.*; *not so that I can speak of it as really known.*

362. *φημί σε φονέα κυρεῖν τὰνδρὸς οὗ [φονέα] ζήτεῖς*.

364. *εἴπω* subj. used in deliberative questions, Jelf, § 417.

365. *εἰρήσεται*, pass. paulo post fut. from *εἰρῆμαι*, *ἐρέω*; for 1st. fut. pass. *ρηθήσομαι* (unusual in Att.) Another *εἰρήσομαι* fut. mid. from *ἔρομαι*. Buttm. Irr. Gr. Verba.

366. λεληθέναι ὁμιλοῦντα, *have unwittingly associated*; 745, note. τοῖς φιλτάτοις, for sing. *thy mother*; El. 1233, note.

372. ἂ οὐδεὶς τῶνδε [ἔστι] ὅς οὐχί σοι ὀνειδιεῖ. So Aj. 600.

374. *You live in one [perpetual] night (blindness), so that you could not, &c.*

376. [*I am not the one to hurt you*] for, &c.

379. δέ, used in answers, to refute something preceding.
No, it is not Creon that is, &c.

380. *Art [of kings] surpassing [other] art in life with its divers aims.* Phil. 138. Or, *Art [of mine] surpassing [the Sphinx's] art, &c.* βλq, dat. of the time. Comp. El. 783.

384. δωρητόν for δωρητήν. Comp. El. 614, note.

386. με gov. by ὑπελθών. Comp. Phil. 1007. N.B. λάθρᾳ.

389. δέδορκε, *sees*; 96, note; Aj. 1, note.

393. *And yet the riddle was not one for any chance comer to expound.* εἶναι with gen. 411, note.

397. ὁ μὴδὲν εἰδώς, *not who really knew nothing, οὐδέν, but who seemed to know nothing.*

406. δεῖ, with two constructions, (i.) gen. *rei*; comp. 394; Jelf, § 529, 1; (ii.) inf. σκοπεῖν. ἄριστα, adverb.

408. ἐξισητέον, κ.τ.λ., *yet equality in reply must be established equally [to us both.]* τὸ with inf. = subst.

411. *So that I shall not be enrolled as the client of Cleon (as [belonging to] Creon as my master.)* εἶναι, with a gen. = *to belong to, to be [the property] of—*; here we merely have in its place a verb denoting *to be enrolled [as the property of]* Jelf, § 518, 2. Γεγραψομαι, Jelf, § 407, 1.

416. τοῖς σοῖσιν αὐτοῦ. Comp. El. 1390, note.
420. βοῆς σύμφωνος, 212, note. 422. δόμοις, dat. loci.
425. *Which shall make (represent) you equal to yourself (i.e. as what you are, in your true light,) and equal to your children (i. e. as their brother.)*
428. οὐ γὰρ ἔστι [τις] βροτῶν ὅστις κάκιον σοῦ ἔκτρ. *who shall be destroyed more dreadfully than thou.*
430. οὐκ εἰς ὄλεθρον [ἅπει]; so 1146.
433. [*I called you*], for. ἔπει, since [otherwise], 82, note. οἴκους, acc. of motion to. ἐστειλάμην = μετεστ. So 860.
449. ἄνδρα. attracted to the case of the rel. El. 652, note.
452. [*Being*] by report a foreigner sojourning among us, &c. Change of constr. from part. [ὢν] to indic. φανήσεται.
454. ξυμφορᾷ, 33, note. ἐκ, after, or instead of. Jelf, § 621, 2.
462. φάσκειν, El. 9, note. 467. σθεναρώτερον, adv.
475. πάντα [ἰχνεύματα], to search with every search for, &c. ἄνδρα and πάντα double acc. N.B. ἰχνεύειν, see 83, note.
480. ἀπονοσφίζων, shunning; as if for mid. Comp. 693.
483. *Terrible alarms does the wise augur stir up, alarms neither credible, nor rejecting credibility; or perhaps δεινὰ = cogn. acc. as in 475. Or else δεινὰ adv., terribly does —excite [me] who neither believe nor deny the matter.*
487. i. e. *I see nothing present or likely to occur (ὄπισθ, in the future), to support what Teiresias said.*
488. *For what quarrel there existed with the Labdacidae or the son of Polybus (i. e. was between Laius and Œdipus), never at any former time, nor now as yet have I*

learnt, from which particular thing (δὴ) by (or after) proof I shall go against the popular prevailing fame of Œdipus.

497. *But at any rate Zeus and Apollo are intelligent, &c ; but that seer amongst men knows more than I, is no true judgment ; though in wisdom a man may surpass [another's] wisdom. But never would I, till I saw the saying (of T.) proved right, assent to those who blame him.*

510. *Therefore [τῷ] from my judgment never shall he incur the charge of wickedness.*

516. *πεπονθέναι [τι] φέρον.* 522. *κεκλήσομαι*, 411, note.

526. *τοὺς κ.τ.λ., said what he said, falsely.* El. 302, note. *λέγοι*, 309, note. 528. *ἐξ, with ;* El. 455, note.

533. *ἔστε ἴκον, as that you have come.*

534. *τοῦδε τὰνδρός = ἐμοῦ.*

538. *γνωρίοιμι*, Att. fut. for *γνωρίσοιμι* ὥς depends on some word to be supplied from 537, e.g. [*ἐλπίζων*.]

542. *ὃ, which thing, relat. to τυραννίδα, the abstract thing.*

543. *οἶσθ' ὥς ποιήσον*, probably arose from a transposition for *ποιήσον, οἶσθ' ὥς ; Knowest thou what thou must do ?*

547. *τοῦτ', scil. that I am not so.* 555. *ἢ οὐκ*, 332, note.

558. *πόσ. χρό., how long ago ? at the distance of what time ?*

561. *i.e. the time would be long and old, if it were measured out.*

572. *He would never have spoken of the murder of Laius as mine (i. e. done by me.)*

579. *ἐκείνῃ, dat. after τὰ αὐτά ; comp. 284. νέμων, holding.*

583. *ὥς ἐγὼ [ἐμαυτῷ δίδωμι].* 585. *ἂν ἐλάσθαι.*

597. αἰκνᾶλλουσι, *flatter*: altered from ἐκκαλοῦσι, *call me forth to present their petitions to you*.
598. *For their obtaining all they wish depends on that; lit., for that all things should happen to them, &c.*
599. κεῖνα, see 585, 591, 592. 602. τλαίην [δρᾶν].
603. *And, as a proof of this, &c.,* ἔλεγχον, acc. in appos. with the sentence; Wor. § 144. Comp. Aj. 559.
608. χωρῖς, *separately, by itself*, i. e. either *without my defence*, or *without other proof*. 612. παρ' αὐτῷ = αὐτοῦ.
616. *He hath spoken well, in the estimation of one who is cautious of falling*, i. e. *as he would acknowledge who is cautious*. For dat. εὐλαβουμένῳ comp. 40, note.
626. τὸ γοῦν ἐμὸν [εὖ φρονῶ.]
628. [τί δ'] εἰ κ.τ.λ.; ἀρκτέον γ' ὅμως [ἔστι μοί.] *Still I must rule. No! not when you rule badly*; gen. abs. agrees with [σεῦ]. Others make ἀρκτέον pass., *you must be ruled. No! not by one who, &c.*
636. ἐπαισχύνεσθε κινεῶντες, *are ashamed to*. El. 24, note.
637. οἴκους, acc. of motion to a place. οὐκ εἴ; fut. 2nd. pers. with οὐ in interrog. = imperat. Then in the 2nd. clause μὴ οἴσετε = nearly ἐάσετε, so that οὐκ (which belongs to this clause as well as the first) μὴ-οἴσετε = οὐκ ἐάσετε, and = imperat. Comp. Aj. 75. *Will you not go home, and avoid raising, &c.?* Jelf, § 413, 2.
640. N.B. δυοῖν, monosyll. by Synizesis. Wor. § 10, obs. ἀπὸδρίνας. Comp. El. 1193, πρῶτρεται. A syll. short by nature is sometimes but seldom lengthened by the tragedians; rarest at the junction of a prep. with a verb. *Having chosen [one] out of two*. Trach. 100; El. 1320.

645. τι [τούτων] ὦν. 650. θέλεις [ἴν'] εἰκάθω;

656. *That you should never, where the tale is unproved, condemn* (βαλεῖν ἐν αἰτίᾳ = ἐμβαλεῖν αἰτίᾳ) *a friend who is under curse, (such as Creon had imprecated, 644.)* Comp.

608. [Herm. ἐναγῇ, *criminis suspectum*.]

658. ἐπίστω (for ἐπίστασο,—ταο) ζητῶν. El. 24, note.

660. οὐ [μὰ] τὸν κ.τ.λ. 1088; El. 1068.

661. ἐπεὶ, *for*. ὅτι πύματον ὀλοίμαν = ἀπώλειαν ἥτις πυμάτη (= πυμάτην) ὀλοίμαν. cogn. acc. Comp. 344.

665. φθινύς for φθίνουσα, = πᾶν in antistr., 694.

668. προσάψει, either neut., comp. El. 21, with nom. τὰδε κακά, *shall be added*; or transit. with nom. γᾶ, *if it shall add* τὰδε κακά τοῖς πόλοι. If we read καὶ τὰδ' εἰ κ.τ.λ. the sense is, *both the wasting land and the prospect of the addition of your quarrel to our former evils afflict my soul*; the sentence τὰδ' εἰ—σφῶν being taken as a 2nd nom.

673. δῆλος εἰ στυγνὸς [ὦν], *you shew that you feel bitterness (towards others, comp. Œd. Col. 1173.) while you yield*; βαρὺς δ' [ἔσει], *but you will be dissatisfied, disgusted, with yourself* (comp. the character described by Arist. Eth. iv. 11, § 10), *when you have come to an end of your wrath*. περάσης = εἰς πέρας ἔλθης, or πέραν ἦς. θυμοῦ, gen. after πέραν (Jelf, § 526) in περάσης.

Or, *and when you have gone too far in your wrath*.

677. ἀγνώτος act. signif. (as inf. 1133) = ἠγνοηκότες με, *not knowing me, my real character*. ἴσος, *equal to myself*; *appearing in my true light, as I really am*; comp. 425. Or, *upright*. ἐν τοῖσδε, *in the sight of these, the Chorus*.

680. μαθοῦσα γέ. [I will do so] *as soon as I have learnt, &c*

681. ἀγνώς, either pass. signif. *unknown, uncertain*, as Ant. 1001; *an unproved suspicion from words arose*; see 657: or act. as in 677, *without [real] knowledge*.
688. τοῦμὲν παριέls, κ.τ.λ. *neglecting my interest, and blunting my heart (disheartening me)*. Or, *blunting thine heart, i. e. thy good feelings towards me*.
690. ἄπορον ἐπὶ φρόνιμα, *resourceless for all wisdom (matters of prudence,) without a way to wisdom*.
693. εἰ with indic., followed by ἂν with opt. (here thrown into inf. because dependent on ἴσθι) is used 'when the condition is a determinately expressed case, and the consequence is merely possible.' Matth. § 524. obs. 2, 1.
695. οὐρίσας, 2nd. sing. 1. aor. ind.; οὐρίσας, part. nom. masc. κατ' ὁρθόν, *on direct [course]*. 696. Supply γενοῦ.
699. οὔτου πρ. μῆνιν, *anger for—*; Comp. El. 100, note.
701. Κρέοντος, gen. placed absolutely, as if governed by περὶ. Answering to οὔτου πράγματος, 699. Κρέοντος οἷα βεβουλευκὼς ἔχει = Κρέοντος βουλευμάτων.
706. ἐλευθεροῖ στόμα, *keeps his own tongue clear from blame*.
707. ἀφείls σεαυτόν, scil., *from care*.
709. = βροτὸς οὐδεὶς μετέχων, ἔχων [μέρος], μ.τ.
717. *But three days did not separate the birth of his child (from what followed, scil. καὶ νιν κ.τ.λ.); did not elapse after the birth, before, καί—*. καί is used after definitions of time, where we should use a particle of time, for it denotes the close connection of things, whether in time or otherwise. For βλάστας = birth, comp. El. 440.
718. νιν ἔρθρα. The 2nd. subst. limits the idea to a part of the 1st. Comp. Aj. 310, οὐνεῖ χερὶ.

719. ὄρος, Cithæron. N.B. -σιν ἄβᾶ- tribrach.
724. ὧν, gen. after ἐντρέπον. Comp. 1226; μερίμνης, 728; Aj. 90, note; El. 182, 519, notes.
725. ὧν χρεῖαν, lit. *the necessity of which things, for, which things as necessary*; necessitas rei pro re necessaria.
731. λήξαντ' ἔχει nearly = ἔληξαν, Jelf, § 692.
734. ἀπὸ to be supplied before Δελφῶν.
735. τοῖσδε, *since these things*. τοῖσδε πεπραγμένοις. Dat. of that action with reference to which the time is measured; a kind of dat. commodi, Jelf, § 597.
741. ἔχων, supply [ἦν]. χνοδῶν (742), same construction
745. οὐκ εἰδέναι = λεληθέναι, 366. *I seem to have unwittingly thrown myself*. For λανθάνειν with part. Wor. § 165, obs.
747. ἀθυμῶ μή. Jelf, § 814.
751. εἰα, neut. pl. adv. comp. 763, 915; Jelf, § 869, 5.
761. ἐπὶ to be supplied before ἀγρούς. Comp. 734.
765. πῶς ἂν μῶλοι, *would that*, &c. Aj. 389. Jelf, § 427, 4.
771. οὐ μή with subj. aor. = strong fut. Jelf, § 748. ἐλπιδων, gen. after τοσοῦτον, see 125, note. *Since I have come to such a pitch of hope*. Comp. 836.
773. διὰ τύχης ἰών = ἐν τύχῃ ὢν. El. 1509, note.
776. πρίν, *until*; used (after both neg. and aff. clauses,) when both actions are represented as past. Jelf, § 848, 3.
780. ὥς εἶην, opt. after καλεῖ, historic pres. comp. 1247.
781. ἡμέραν, acc. temporis. κατέσχον [χόλον].

784. οἱ δὲ κ.τ.λ. *They are vexed because of τὸ ἐν., against τῷ μεθ. Dat. incommodi; Jelf, § 601, 1.*
785. τὰ κείνοιιν = κείνω, El. 89, 281, notes. Acc. after ἐτερπόμην, *was satisfied with; comp. 936, note.*
787. μητρός, gen. after λάθρα, priv. adv. Jelf, § 529, 2.
788. ὦν. i. e. δέκων, ἀϊκόμην, ἄτιμον. Comp. 862. ἰκόμην = *I came to consult him about, and so takes acc. δ. Gen. after ἄτιμον, dishonoured, i. e. unanswered, in those things which, &c. See Jelf, § 529, obs. 3.*
800. κέρα, acc. after καθέκω. Compounds of κατὰ (of aiming at a person) generally take gen. Jelf, § 629, obs.
810. Ἰσην [τιμωρίαν]. 815. τοῦδε ἀνδρός = ἐμοῦ, 534, 1018.
817. τινὶ = *it is not permitted to any one to—; τινὰ (818) = that any one should—*. This change of construction might be avoided by reading τινὰ in 817.
819. ὠθεῖν δέ. Supply [χρῆ] from μὴ ἔξεστι, 817; comp. 241. τῷδε, explained by τῷδε ἀρός, in apposition.
822. ἄρα; 1014; El. 614, note. 828. ταῦτα [ἐρχεσθαι.]
832. πρόσθεν ἢ = πρὸ τοῦ ἰδεῖν, or πρόσθεν ἢ ἴδοιμι.
840. σοὶ ταῦτα, *the same things with you.* 284; El. 269, note.
842. *That he spoke of robbers, how that they killed him, = ὡς λησταὶ νιν κατακτείνειαν.* Comp. 780.
845. τοῖς πολλοῖς, *those many whom you spoke of.* El. 931.
847. ἐμὲ μένον. ε long before initial α. Comp. 71, note.
848. ἐπίστασο τοῦτος ὡς φανέν ᾧδε.
851. εἰ δ' οἶσα, El. 199, note. τι, acc. in any respect.

852. *He never will shew, rightly proved, that the murder of Laius was thy deed at least, since L. declared that he—.*
857. *So that not for an oracle's sake at least would I turn my eyes this way nor that henceforth.* μαντείας, gen. after οὐνεκα, El. 887, note.
860. στελοῦντα = μεταστελοῦντα. Comp. 433.
862. ὦν, i. e. τούτων & οὐ σοι φίλον ἐστὶ με πράξαι.
863. *Would that fortune might be with me while I observe, &c.; i. e. would that it might be my lot to observe, &c.* φέροντι, mid. more usual; El. 1096. Particip. for inf.
864. λόγων, gen. of that in which ἀγνεία should be shewn.
865. ὦν = περὶ ὦν, *respecting which, &c.* Comp. Lat. *leges majestatis* = *leges de læsa majestate*.
867. δι' αἰθέρα, *in heaven*. fem. here only in Soph.
868. νιν = αὐτούς, i. e. νόμους. 869. N.B. ἀνέρων.
873. ὕβρις, &c., supposed to refer to Alcibiades.
874. εἰ for ἦν, see 198, note.
876. *Having ascended to the highest [part of the] præcipice, it rushes down (aor. for pres.) into a calamity (comp. El. 48) where [a man] uses not his foot to any purpose.* Liv. vi. 17; 'in præcipitem locum tollere.' ἀπότομον used as subst.; comp. Virg. *Æn.* xii. 687, 'Fertur in abruptum.'
881. λήξω ἴσχω, *will cease to hold*.
883. ὑπέροπτα, neut. pl. for adv. contemptuously.
885. Δίκας ἀφόβητος, *unterrified by Justice.* El. 848, note.
889. τὸ κέρδος. Comp. 526, note. *If he shall fail to gain*

his gains righteously and to restrain himself from unholy things, or shall cling to things that should not be touched, in his madness, (μαρδζων). N.B. *ei* (not *ei μὴ*) is to be repeated after ἦ, 891.

892. *ἐν τοῖσδε, in these circumstances; in this case (if divine things are despised.)* *εὐξεται, shall boast that he wards off from his soul the darts of wrath.* Or *ἐρξεται, shall restrain himself so as to, &c.* Or *ἔξει, shall be able to, &c.*

899. Ἄβασι, dat. loci. Town in Phocis. Herod. viii. 33.

901. *Unless these things shall so agree (scil. oracle with fulfilment) that they be pointed out by all men as notable examples.* Comp. Hor. Od. IV. iii. 22. ἀρμόσει neut.

903. *εἴπερ ὄρθ' ἀκούεις, if you are rightly so called.* Comp. *audis*, Hor. Sat. II. vi. 20.

907. *ἐξαιροῦσιν, [men] are disannulling; referring to 857.*

911. *ἀνακτες, lords; comp. 85, 284; explained in 1223.*

917. *ἐστὶ τοῦ λέγοντος.* Comp. 411, note.
εἰ λέγοι, if one chance ever to speak. *ἦν λέγει, if he (the particular one referred to) should speak.*

936. *ἔπος, acc. of object after neut. verb of emotion, ἤδωκα.* 785; Aj. 136, 790, 1085. Wor. § 138, obs.

947. *ὦ ἐστέ.* An exclamation, not interrogative.

951. *ἐξέπέμψω; hast thou sent for me?* Comp. 860.

957. *σημήνας γενοῦ = σήμενον.* 961. N.B. *σμικρα.*

963. *Yes! and long too is the time through which he lived; i. e. he [by his life] was commensurate with a long time.*

966. *δρνις, acc. contr. for δρνιθας.* Wor. § 26, obs. 4.

968. κεύθει, used neut. Comp. 153, note.

969. ἄψαντος, act. signif. 191, note; pass. construction, and so taking a gen. comp. 885. *I touched not the spear, [and so caused not his death,] unless perchance he died through regret for me.* ἐμὲ πόθῳ, comp. 337, note; El. 343, note.

977. φ̄ κ.τ.λ. *since for him fortune rules all; and he has no clear foreknowledge of aught.* τὰ τῆς τύχης = ἡ τύχη, 785, note. φ̄ dat. commodi.

979. ὅπως δύναιτό τις, *as one might happen to be able.* See 314, note; and Jelf, § 868, 3.

980. φοβοῦ ἐς, *be frightened about;* Ant. 376. Trach. 1211, 1243. μητρὸς μαντ., *oracles about your mother;* comp. 865.

983. παρ' οὐδέν, *as nothing;* El. 1327, note. ῥᾶστα, 883, note.

984. ἂν ἐξέλρητο εἰ μὴ 'κύπει. See El. 374, note.

988. ξυνίημι'. Comp. 628, ξυνίης; but El. 131, ξυνίημι.

991. τί δ' ἔστ' ἐκείνης, *what is it in her?* gen. with dem. or interr. pron. shews in *whom* a quality is found.

993. -τὸν ἢ οὐ=iamb. 332, note. -χὶ θῆμι, tribrach=iamb.

997. The pass. properly has for its nom. that which was the acc. (object) of the act., the nom. of the act. being changed to gen. gov. by ὑπό, πρὸς. ἀπό, or ἐκ. If the act. governs a gen. or dat. the pass. is generally used impersonally, the object being left in the gen. or dat. Sometimes this gen. or dat. is made the nom. to the pass. Here act. ἐγὼ ἀφίκουν μακρὰν τῆς Κορίνθου; pass. ἡ Κόρινθος μακρὰν ἀφικεῖτο ἐξ ἐμοῦ. ἀφικεῖτο expresses two acts, *leaving*, and *living elsewhere*; Corinth was *deserted* - and - *dwelt* - far - from by me.

1002. ἐγὼ οὐχί. 332, note.

1005. [διὰ] τοῦτο.

1007. τοῖς φυτεύσασιν, i. e., *my mother*, so 1012, 1176;
 plur. for sing. 366, note: masc. for fem. El. 399, note.

1008. ὅηλος εἰ εἰδώς, *you evidently know*; comp. 806.

1014. πρὸς δίκης, El. 1211, note. ἄρ' = ἄρ' οὐ; 822, note.

1016. ἐν γένει, = ἐγγενής, σοι. Comp. 1430.

1019. *But how can he who begat me be in the same relation to me as he who is nothing to me?*

1023. ἀπ' ἄλλης χειρὸς [λαβών.] μέγα = μεγάλως.

1027. πρὸς τί, *for what?* τέκους, [through] &c.; Aj. 30.

1029. ἐπὶ with dat. *on the condition of—for hire.*

1030. [Yes, I was in that humble state indeed,] but, &c.

1034. ποδοῖν γεν. after διατόρους, *piercing thy feet*; 150, note.

1037. Supply [*was this thing done?*] 1034.

1040. οὐκ refers to the 2nd question in 1039, *not [myself.]*

1046. εἰδεῖτ' ἄν, for εἰδείητ' ἄν, pluperf. opt. as from a form
 εἶδημι. Jelf, § 313, obs. 4.

1050. καίρος, with inf. comp. El. 1338, note.

1058. ὅπως φανῶ, Jelf, § 811. 1065. μὴ οὐ, 12, note.

1074. ὅπως μὴ, Jelf, § 814. ἀναρρήξει, trans. *I fear lest she
 shall burst forth evils, &c.*; then 1076, ῥηγνύτω, *let her &c.*

1082. τῆς, comp. 200, note. So τῷ, 1102.

1088. οὐ for οὐ μὰ, comp. 660. *No, by Olympus, inexperienced, O Cithæron, shalt thou not continue to be on to-morrow's full moon, but that thee both [we] should magnify
 αἰ πατριώταν, &c., and that thou shouldst be celebrated in*

dance by us, as bearing, &c. i.e. O C., thou shalt not fail to be praised &c. by us. N.B. change from act. to pass. construction in the two infin. clauses. *μη οὐ*, see 1065. *τὸν πανσέληνον* [*ἄραν*] acc. of time; Jelf, § 577.

1096. For the order of *φοῖβε, σοὶ δέ*, see El. 150, note.

1100. *Πᾶνδς προσπελασθεῖσα*, approached by Pan. Or was it some maiden [approached] by Loxias?

1112. *πάλαι* with pres. *we have been long seeking, and do still seek.* *ἐν*, by, through. *τῷδε τῷ ἀνδρὶ*, the Corinthian.

1117. *γάρ* in answers often elliptical. [*πρὸςχω*], *ἔγνωκα γάρ*.

1121. *οὗτος σέ*, voc. *heus tu.* Jelf, § 476, a. Aj. 71, 89.

1125. *τὰ πλ. τοῦ βίου*, the greatest part of my life. 125, note.

1128. *οἶσθα μαθὼν*, are you conscious of having there by chance known this man? 1130. *ἢ ξυνελλάξας*, or of having in any way met with him ere now? So 1181. El. 24, note.

1136. Instead of carrying on the sentence *ἐπλησιάζομεν ἀλλήλοις*, Soph. has left the former clause, (*ὁ μὲν*) incomplete, and referred the verb to the 2nd. subject only. *ἐπλησίαζον* has acc. of the place where (*τόπων*); dat. of person; and acc. of the length of time, Jelf, § 577.

1138. *χειμῶνα*, dat. is more usual in definitions of time.

1140. *ἢ οὐ* = monosyll., comp. 993, note. *λέγω κ.τ.λ.* = *τούτων*, & *λέγω, ἢ τι πεπραγμένον ἔστιν, ἢ οὐ*;

1174. *πρὸς τί χρείας*; For what purpose?

1176. *τὸς τεκόντας*, his mother; So 1184, 1185. 366, note.

1182. *ἂν ἐξήκοι* = fut., comp. 95, note.

1187. *ἴσα καὶ τὸ μηδέν*, just as nothing. Comp. 612. Jelf, § 594, obs. 4; Lat. *Æquē ac*.

1190. φέρει for φέρεται. 1191. δοκεῖν [εὐδαιμονίαν φέρειν.]

1193. παράδειγμα in appos. with τὸν σὸν δαίμονα.

1194. βροτῶν οὐδέν, *nothing [in the lot] of mortals.*

1196. The address is turned from Œdipus to Zeus (1199); so that *δοῖς*, which is relative to the antecedent *Οἰδιπόδα*, is in the third person, and takes *ἐκράτησε* for *ἐκράτησας*. *For that he, O Zeus, having with extreme success (lit. in excess) hit the mark, acquired all-blessed happiness.* πάντα adverbial acc. Jelf, § 579, 6.

1200. θανάτων, gen. after πύργος, *a tower of defence against death; a warder off of death; comp. Ant. 1184. Virg. Æn. i. 27, "spreta injuria formæ."* ἀνέστα, construction changed: for ἀναστὰς, being coupled by δὲ to φθίσας μὲν. See 452, note.

1202. καλεῖ, address turned again to Œdipus.

1203. τὰ μέγιστα, cognate acc. Comp. 264, note; 1223.

1204. ἀκούειν, *so far as I hear.* Comp. 82, note; El. 410, note; not dependent on ἀθλιώτερος. Comp. 1220.

1205. Supply ἐν before αἵταις; comp. 761; though ἐν seems superfluous after ξύνοικος, comp. 1239; El. 231, note. To ξύνοικος supply μᾶλλον from ἀθλιώτερος, Jelf, § 783, 1. ἀλλαγῇ, *through change.*

1208. *For whom μ.λ.α. sufficed, that he as child & π. θ. should enter it.* παιδί her child; πατρί her husband, father (of other children.)

1214. τεκνοῦντα and τεκνούμενον agree with γάμον instead of the husband who contracted it.

1217. εἴθε μή ποτ' εἰδόμαν. Jelf, § 856, obs. 2.

1219. ὥς περίαλλα, *excessively; comp. El. 1438, note.*

1226. ἐντρέπεσθε with gen. Comp. 724, note.

1228. νίψαι στήγην [ἐκεῖνα] δσα κεύθει. νίπτω (or νίζω,) taking doub. acc. Jelf, § 583, 130.

1231. αἱ φανῶσι, subj. without ἄν, expressing the indefiniteness belonging to a general statement. El. 1058, note.

1232. ᾗδεμεν, Sophoclean 1st. pl. pluperf. for ᾗδουμεν from εἶδω, οἶδα. Jelf, § 313. τὸ μὴ οὐ. Comp. 283, note.

1234. εἰπεῖν, inf. after τάχιστος, like Lat. supine in -u; equivalent to subst. with or without κατὰ. Supply [ἐστὶ.]

1246. σπερμάτων, pl. for sing. scil. Œdipus. So 1248, τοῖς οἷσιν αὐτοῦ, to his own son.

1248. παιδουργίαν for παιδουργόν. Comp. 85, note.

1249. διπλοῦς for fem. Comp. El. 614, note.

1251. Construction, χ. μ. ἐκ τῶνδ' ἀπόλλ., οὐκέτ' οἶδα.

1256. ἐξαιτῶν does not apply so well to γυναῖκα κ.τ.λ. from it supply seeking. Comp. El. 182, note.

1259. ἀνδρῶν, i. e. ἡμῶν. 1260. ὥς, comp. 11, note.

1265. βρυχηθείς, depon. with aor. pass. γῆ, dat. loci.

1267. δέ, El. 27, note. τὰνθένδε, El. 1307, note.

1271. οὐκ ὄψοιντο, saying such things as these, that they should not see him. Opt. fut. in orat. obliq., where indic. fut. would be in orat. recta. Jelf, § 885, 3. [Herm. reads ὄψαιντο, i. e. saying [that he did it] because they did not see, discover, what evils he did and suffered before.]

1273. ἐν σκότῳ ὀφίοιτο answers to οὐ γνωστοῖατο. In darkness, i. e. not at all. Comp. Œd. Col. 131, 1575. -οῖατο, El. 211, note.

1277. *They send forth not [mere] drops, &c.*

1283. *ἡμέρα* for *τῇ ἡμέρᾳ*, the *τ* subscript being lost.

1285. οὐδὲν ἐκείνων ὀνομάτων ὅς' ἐστὶ κακῶν πάντων.

1286. *αχολῇ κακοῦ*, rest from evil. Comp. Aj. 196, note.

1289. τὸν μητρός-. an apesiopesis. 1291. *δόμους*, dat. loci.

1293. *μείζον ἐστὶν ἢ ὥστε φέρειν δύνασθαι τινά*. When a subject is compared with a whole proposition as being in some quality opposed to what is stated therein, the prop. is introduced after the comparative by *ἢ* with (or sometimes without) *ὥστε* and an infin. clause.

1296. *οἷον ἐποικτίσαι*. After a comparative demonstrative pronoun, the corresponding relative is often used instead of the regular *ὥστε*, while the following clause still remains infinitive, as if after *ὥστε*; thus the clause becomes *adverbial*, instead of *adjectival*: Jelf, § 836, 5.

1301. *μείζονα [πηδήματα]* acc. cognate. Comp. 264; 1327.

1311. *Ὡ' ἐξήλλου*, an exclamation, not interrog., comp. 947; *whither didst thou leap forth!* 'quo tendebas, cum ista deinceps in me mala cumulares.' imperf. from *ἐξέλλομαι*.

1312. *ἐς δεῖνδον [ἐξήλλετο.] ἐπόψιμον*. *fit* for sight, i.e. *fit to be seen*; pass. Adj. in *-μος* express a *fitness* for that which the root expresses; and hence sometimes appear to be act. sometimes pass. *φύξιμος* (Ant. 786,) *fit for flight*, i. e. *able to fly from—*; act.

1317. *οἷον* applies in sense equally to *οἰστρομα* and to *μνήμη*. *How at the same time!*

1323. *ὕπομένεις κηδεύων*, you endure to attend. Jelf, § 687.

1327. τοιαῦτα [μαρδσματα]. ὄψεις 2nd acc. after μαρᾶναι.
1339. πᾶσιδ tribrach=φόνου in antistx., 1350. See 190, note.
1331. νιν = αὐτάς (ὄψεις). 1335. ὅτῳ γε, El. 187, note.
1337. *What object of sight &c. is there for me? i.e. what can I behold, or love, or what can address me so that I should hear it with pleasure?* βλεπτόν, στερκτόν, like ἀκουστόν (1312), verbal adj. in τόσ. = *object of sight, love, hearing.* ἡδονῇ in sense applies to the whole.
1347. νοῦ gen. comp. El. 920, note.
1348. *How could I have wished never to know you; how I wish I never had known you.* ἠθέλησα [ἄν.] 256, note.
1351. ἐρῦτο. mid. imperf. contr. for ἐρύετο from ἐρύομαι. Jelf, § 291, 4, obs.
1354. οὐκ ἦν. *Then had I died I should not have been &c.*
1356. *This would have been to my pleasure too.* Jelf, § 599, 3.
1359. βροτοῖς, *by men.* νυμφίος [τούτων, for ταύτης; 1246, note.] ἀφ' ὧν ἔφυν. So 1361, ὁμογενής [ἀπὸ τούτων] ἀφ' ὧν. ὁμογενής active.
1368. [ἄν] ἦσθα. 256, note. 1372. εἰς Αἴδου [δόμον].
1373. *Against whom deeds have been done by me greater than, i.e. too great for the rope, expiation by hanging.*
1376. βλαστοῦσα by hypallage for βλαστόντων. A subst. with a gen. subst. after it are often used as if they were combined into one subst., and the adj. which more properly belongs to the gen. is made to agree with the former subst. Thus here τέκνων is the principal idea, but the adj. agrees with ὄψις. προσλεύσσειν ἐμοί, *for me to see; explanatory infin. after ὄψις.* Jelf, § 667.

1377. Supply *shall they be seen* ; and in the next verse also.
1379. τῶν for relative ὧν ; comp. 1055. El. 205, note.
1380. *I, the one man of all most nobly born in Thebes.*
1386. *If there had yet remained any means of closing the source of hearing (hearing fountain) through my ears, I should not have refrained from, &c.* εἰ ἦν, κ.τ.λ. El. 374, note. τὸ μὴ, neg. after verb. of prohibition. Jelf, § 749, 1.
1389. Ἴν' ἧ, *so that I should be ; in which case I should be.* So ὥς εἰδεία, 1392. El. 1134, note. Wor. § 176, obs. 2.
1391. 3rd foot, -ρὸν τί μ' ἐ-, a dactyl.
1396. κακῶν gen. after θπουλον. *Festering beneath with ills* ; 83, note. 1397. εὐρίσκομαι ὧν. Jelf, § 684.
1400. For τοῦμοῦ πατρὸς αἷμα. 1376, note. El. 1390, note.
1401. Anacoluthon ; for -ὅτι, δράσας οἱ' ἔργα ἔδρασα, εἶτα τοιαῦτα ἐπρασσον. Or ὅτι superfluous.
1410. ὅπως τάχιστα. El. 1438. 1415. οἶός τε. 24, note.
1416. ὧν, gen. in respect of.
1417. τὸ πρῶσσειν κ.τ.λ. *for action and advice.* Inf. with neut. art. stands as acc. object of the verbal action preceding ; or after adj. (El. 1030, note) as the object in respect of which it is asserted, Jelf, § 670. Aj. 114.
1424. Addressed to the attendants and all, see 1429.
1427. δεικνύναι, inf. after αἰδεῖσθε = *respect the sun, [an forbear to] show.* τὸ relative. 1379, note.

1430. τοῖς ἐν γένει [οὔσιν] = ἐγγενέσιν; dat. after εὐσεβῶς
ἔχει = εὐσεβὲς ἐστί.

1432. *You have withdrawn me from my expectation, scil. by
your kindness.*

1434. πρὸς σοῦ, *for thy good; e re tua*; Wor. § 198, a.

1435. τοῦ (τίνος) χρείας gen. after τυχεῖν. *And what do
you entreat me thus earnestly that you may obtain?*

1437. μηδενὸς gen. after προσήγορος, *conversing with none,*
act. as in 1338; Jelf, § 494; or *addressed by none*, pass.
as Phil. 1353; Jelf, § 483, obs. 3.

1438. ἔδρασ' ἂν, εἰ μὴ ἐχρηζον. El. 374, note. ἴσθ' ἂν
[δεδρακέναι με.] Comp. 937. Or, ἂν may be redundant.

1442. ἵνα χρείας, Jelf, § 527. 1445. ταῦν for τοὶ ἂν.

1447. τῆς κατ' οἴκου [οὔσης]. so 1430, note.

1451. ἕα scans as a monosyllable; so 1513.

1454. ἀπωλλύτην, *were for destroying; designed to destroy.*
The imperf. expresses an action contemplated, but not
completed; finished so far as the *agent* was concerned,
where another's co-operation is needed. Jelf, § 398, 2.

1457. θνήσκων, *when just dying.* μὴ, *except; if not.*

1462. ταῖν δ' ἀθλίαιν [προθῇ μέριμναν.]

1465. ψάυοιμι opt. after ὄσων indef. El. 1378, note.

1466. μέλεσθαι inf. for imper. *pray take care.* El. 9, note.
μοι, *for me*, dat. commodi.

1472. τοῖν masc. for fem.; *my daughters*. El. 399, note.

1474. τὰ φίλτατα, neut. Comp. Œd. Col. 1110; Phil. 434.

1478. ὁδοῦ, gen. pretii, of the thing valued: *for this journey (by which thou hast brought them)*: the payment or reward is described in 1479. Jelf, § 519.

1483. *Which contrived for your father's formerly bright eyes that they should see thus, i. e. not at all*; 1278, note.

1488. οἶον [βίον] βιῶναι. cogn. acc.

1490. κεκλαυμέναι, act. sig., *having wept*; hence *in tears*.

1493. τίς παραρρίψει [κίνδυνον] λαμβάνων; *who will run the risk of receiving?* Partic. comp. 1323, note.

1495. σφῶν τε [γονεῦσιν].

1498. ἴσων ὥπερ. Constructions of ἴσος; i. with dat.; ii. with καί and same case as the subject; iii. with ὥς. iv. with relative. Jelf, § 594, obs. 4.

1500. ὀνειδιεῖσθε, fut. mid. Att.; *such taunts shall ye receive on yourselves*; almost=pass. fut. τοιαῦτα cogn. acc.

1503. -κέως ἄλλ' = iambus. 1505. σφε περι- tribrach

1513. *That I may live where fate (fitness) permits me.*

1521. ἀφοῦ, *let go*; *loose yourself from*; with gen. Jelf, § 581

1523. οὐ σοὶ κ.τ.λ., *did not benefit you in your life.*

1524. λεύσσετ' εἰς ὅσον κλύδωνα Οἰδῖπους ὅδε ἐλήλυθεν.

1526. ζήλω καὶ τύχαις = ζήλωταῖς τύχαις, by figure ἐν δευοῖν, like 'pateris et auro,' Virg. Georg. ii. 192. ἐπὶ ἀλέπων [ἤν] = invidit, Cic. Tusc. iii. 9; *who did envy the good fortune of his citizens.* [Herm. δὲ τ'

ζηλῶν π. καὶ τ. ἐπ.; *whom which of the citizens did not congratulate, and envy his fortune?* Musg. ζήλω π. τῆς τύχης ἐπέβλεπε; *did not look on with envy because of—* gen. El. 920, note.

529. πρὶν ἂν is used with subj. after a neg. clause, of something fut.=ἐὰν μὴ, *until*. Jelf, § 848, 4. Wor. § 177, obs. 2.



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